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DIALOGUES

ON

PROPHECY.

VOL. I.

LONDON:

JAMES NISBET, BERNERS STREET.

MDCCCXXVIII.

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PREFACE.

CIRCUMSTANCES have occurred, during the publication of the Dialogues on Prophecy, which render it proper to give an account of their origin and progress.

About three years ago, some friends, who had been often in the habit of conversing together on the future destinies of the Church, their country, and the world, thought that it would be expedient to unite with themselves a few other Christians in searching the Scriptures, that they might ascertain how far they coincided in understanding the mind of the Spirit on these momentous subjects. The secular concerns of those who resided in London, as well as the parochial duties of Country Clergymen and other Ministers, rendered impracticable such an association there, as should lead to any beneficial result: it was therefore resolved to invite the attendance of as many as had published on, or as were known to have had their minds particularly directed to, the prophetic Scriptures, without excluding those of any sect or party in the Church whatever, at the house of some mutual friend in the country, where unbroken

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retirement might afford the leisure which the Metropolis denied.

In order that the attention of those assembled might be confined within some limits, the heads of a few questions to be discussed were submitted to them: and upon the following leading and essential points a perfect unanimity was ultimately found to prevail:

1. That the present Christian dispensation is not to pass insensibly into the millennial state by gradual increase of the preaching of the Gospel; but that it is to be terminated by judgments, ending in the destruction of this visible Church and polity, in the same manner as the Jewish dispensation has been terminated.

2. That during the time that these judgments are falling upon Christendom, the Jews will be restored to their own land.

3. That the judgments will fall principally, if not exclusively, upon Christendom, and begin with that part of the Church of God which has been most highly favoured, and is therefore most deeply responsible.

4. That the termination of these judgments is to be succeeded by that period of universal blessedness to all mankind, and even to the beasts, which is commonly called the Millennium.

5. That the second Advent of Messiah precedes or takes place at the commencement of the Millennium.

6. That a great period of 1260 years commenced in the reign of Justinian, and termi-

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nated ! the French Revolution; and that the vials of the Apocalypse began then to be poured out; that our blessed Lord will shortly appear, and that therefore it is the duty of all, who so believe, to press these considerations on the attention of all men.

As far as these points were doctrinal, it was considered that the Church had been so long employed in contending for other branches of the truth as it is in Jesus, that she had suffered them to get a little out of sight; and it was therefore judged advisable to recall her attention to them. A publication in the form of Dialogues was suggested, that being the shape in which discussions had been most successfully conducted upon all subjects, from the days of Plato, Tully, and Lucian, down to those of Bunyan, Littleton, and Horne Tooke. The conversations which had just been held seemed to point out a convenient basis: but the published Dialogues have borne little or no resemblance to these real conversations: much that was spoken was not printed; and much that was printed was never spoken. Fictitious names were assumed, and sentiments put into the mouths of the supposed collocutors, without any reference to the real opinions of any one who was actually present. Yet the editor could scarcely call himself the author, as all that was valuable was suggested by others, or taken from old standard divines: he knew that he was propagating nothing new nor heterodox, and in honest simplicity he believed that he had only to excite the

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attention of Christians to subjects which, though they might have forgotten, they were much better acquainted with than himself.

It was for this reason that the first two volumes did not take so diffuse and argumentative a form, as it was subsequently found necessary that the last should assume. Their office was not designed to convince, but to arouse those whom it was supposed needed only to be awakened. The prophetic chords were written in score, and it was presumed that the notes necessary to complete the harmony could be readily supplied by every reader. But the expectation was groundless. Several other works upon the subject of unfulfilled prophecy made their appearance, or were called into notice, about the same period, and then it was for the first time perceived, with wonder and grief, that the doctrines advanced, in them and in the Dialogues, were charged with being "novel," and of "modern invention." This charge was not made in one, or only in some, of those publications which arrogate to themselves to be the sole legitimate teachers and judges of theology, called "Religious Magazines," and contradicted in others; but they all, of every party, creed, and denomination, united in one concurrent testimony that these opinions were novel and heretical.

But this is not all. In the course of the discussion, several other vital and essential points of Christian doctrine were alluded to, and necessarily so, since Divine Truth is one, and not

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made up of a bundle of detached and independent doctrines. They who had attacked the interpretation of unfulfilled prophecy offered in the Dialogues, arraigned these vital truths also; and hence it was discovered, that in the midst of a widely spread, and increasing numerical assent to the form of sound words, the ideas of which these words were the symbols, had been completely abandoned by the leaders of that portion of the church which calls itself the most orthodox, and, *par excellence*, THE RELIGIOUS WORLD.

This, however is not the place for entering into a discussion of these subjects. The end of all things is at hand. The declaration of one branch of truth is as accurate a test as the declaration of any other, whereby to discover those whose hearts are disposed by the Lord to be in unison with His will. In the early ages it was a declaration of the true nature of the person of His son, which separated His people from a world lying in wickedness. In the time of the Reformation, it was the declaration, that men are justified by faith, and not by works, which drew out from the great Apostacy, those who were written in the Lamb's book of life. In the present days, the literal accomplishment of his revealed word seems to be the criterion of real conversion to Him, and thus that which is the test of a standing or falling church in one age, ceases to be the test of it in another. The doctrine of justification by faith is not preached clearly in ten Evangelical pulpits in Lon-

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don: and the most barefaced heresies respecting the human nature of our Immanuel are beginning to be promulgated. The great Apostacy, however, which is foretold to be the last, is that against the kingship of Christ, in rebellion against which, the Evangelical party is raging as hotly as the most open infidels. The second and eighty-second Psalms are fulfilling to the very letter. Christ the king of the nations, and kings ruling in his name, and as trustees of him, though the basis of every European constitution, is now openly laughed at. Heretics, blasphemers, and apostates, are maintained by the Evangelical party, to be as fit legislators for a Christian nation, as men who are partakers of the Spirit of Christ; so that the salt having lost its savour, there is not a hope for the world, not a possibility of righteous government, but by Christ himself coming and taking to himself that sovereignty out of which he is cast by the universal consent of men, be they of the religious or of the infidel world. The Kingship of Messiah seems now to be one chief doctrine to shew us who is on the Lord's side. They who are His will be led to embrace it to the saving of their souls; and false professors will be hardened more and more in their hearts against Him, while their lips speak of nothing but universal philanthropy, Christian devotedness, meek humility, and brotherly love; and while their lives pass in one continual bustle for the circulation of Bibles and Tracts, sending out missionaries, and emanci-

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pating the oppressed of mankind. Oh, it is a tremendous delusion: the last, and therefore the highest finished of all Satan's devices; working through the most amiable of our species; for the most cruel, most bitterly cruel part of the delusion is, that it works by means of the gentlest, the meekest, the most lovely, the most benevolent of men. Nothing but incessant, and earnest prayer to God, and an honest determination to take his Word alone for our guide, even if it cost us the cutting off of our hand, or casting out an eye, and rejecting our dearest and most admired friend, can save us from the snare; and if a name for it must be found, it will not be easy to find one more appropriate than that of UNSCRIPTURAL GOOD NATURE, OR UNSANCTIFIED BENEVOLENCE.

The ancient bonds which held Society together are severed. Duty to a body is evaporated out of men's minds. They see no oneness of the church of Christ, and therefore no oneness of the mimic church of antichrist. There is a mingling of contrarieties, and confusion of principles every where prevalent. Instead of an individual looking upon himself as a part of a great whole, and thereby cultivating a catholic, and universal spirit for the body of which he is a component part, each looks upon himself with a personal, selfish, and narrow feeling, as if his great concern should be for self; and self-interest is therefore the only guide. Stern, forbidding, self-denying duty is heard of no more. All reverence for kings as

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delegates of Christ's kingly office, for pastors as the ministers of Christ, the office bearers in his church, and teachers of the people, is gone; and these latter are listened to only in so far as they can make eloquent displays, or will preach such doctrines as the congregation will condescend to hear. There is not principle enough in either church or state to rouse men to perform one great and noble exertion for any thing in which they do not see themselves personally interested: so that in self-devotion and disinterestedness they are far below the heathen of antiquity. This has been engendered, fostered, and matured by the theology of the last thirty years, to shake men out of which ought to be the continued effort of all whom God has enabled to see the evil and mourn over it.

It cannot be a matter of surprise to any one who will exercise his common sense, that Satan should find it easy to make use of a church which has got into this state, as a cat's paw, with which to bring his own purposes to pass. Hence it is that the church is foremost in all the evil works which have been above enumerated. But by far the greatest and most important in that fearful catalogue, is the heresy which denies that the Son of God became incarnate in flesh like our's, and asserts that he took a better kind of flesh; that his human nature, (that is, that part of the God-man which was creature,) was not upheld in its purity by the power and work of the Holy

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Ghost carried on in it, but was essentially holy, pure, immaculate, and immortal, *per se*, and consequently in no one respect similar to human nature, or similar even to any creature whatever. One writer, indeed, has surpassed even this absurdity, by denying not only that the manhood of Christ was similar to that of his mother, but alleging as a reason, that no animal partakes of the nature of his mother, any more than an oak tree partakes of the nature of the ground in which its seed has been planted: an assertion as false in physiology, as it is in divinity.

This heresy against the proper humanity of Christ, is of far more importance than any of, or than all, the absurdities which have been broached against the doctrine of the kingdom of our Lord. It is a heresy with which the church has not been infested since the destruction of the Greek branch of it, by the Saracens; and that judgment may teach us its exceeding hatefulness in God's sight. It is a heresy springing out of the church itself, and therefore far more subtle than the counterpart to it, which denies the proper divinity of Christ, and which is found chiefly amongst men who make no profession of orthodoxy. Those who profess this latter, the orthodox have never been slack in excommunicating; and all believers who will deliver their own souls, must cast out those who profess the former also. As yet, only two clergymen of the church of England have been found publicly to espouse it; and it will make less progress there,

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because, for the most part, they are better instructed: in the church of Scotland it has been avowed by two also; but among the heads of the dissenters it is making much more fearful progress. There is, however, still a considerable body of the people who are sound, and to those, and for those, the servants of God must now direct their labours. All that has been hitherto done, respecting the doctrine of the Kingdom, is as nothing in comparison of what remains to be done for this. The doctrine of the kingdom may be compared to the outfield which has been reclaimed from the uncultivated waste which the church had allowed it to become, whilst the doctrine of the human nature, which the Son of God assumed, is as the citadel of divine truth itself. If this goes, all goes. If Christ did not take our nature, but a better nature, then is that better nature, and not our nature, redeemed from the curse under which it lay, and been reconciled to God. If the Holy Ghost did not preserve the humanity of Jesus, in obedience to his Father's will, then have we no ground to expect that He will preserve our vile bodies in obedience to our fathers. If the Son of Man, Jesus of Nazareth, did not live a life of faith, and if he did not experience all the temptations which we feel, then is his life, and his resistance of evil no example to us. Before such a question as this, in comparison with such a stake, and with such an issue, all other things are trifling; and to this fight let every true hearted soldier of Christ forthwith gird himself.

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"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in FLESH is of God: and every spirit that confesseth not that Jesus Christ is come in FLESH, is not of God: and THIS IS THAT SPIRIT OF ANTICHRIST, whereof ye have heard that it should come; and EVEN NOW, ALREADY IS IT IN THE WORLD." The Bible knows nothing of two kinds of flesh, one immutable, immortal, and incapable of acting otherwise than in conformity with the will of the Creator, and another flesh mutable, mortal, and capable of acting contrary to the will of God; it knows but of one kind of flesh, and it speaks awfully of those who deny that in that one kind the Son of God came; and who, be it observed, have *gone out* from the church *into the world.* "Ye are of God, dear children, and have overcome them; because greater is he that is in you, than he that is in the world. THEY ARE OF THE WORLD, therefore speak they of the world, and the WORLD HEARETH THEM. We are of God; *he that knoweth God heareth us; he that is not of God heareth not us.* HEREBY KNOW WE THE SPIRIT OF TRUTH, AND THE SPIRIT OF ERROR." 1 John iv. 1—6.

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DIALOGUES

ON

Prophecy.

CONVERSATION THE FIRST.

Doctrine of Scripture concerning the Times of the Gentiles, and the Object and End of the present Dispensation.

Philalethes.—I HAVE been reading lately the works of Mr. Cuninghame and Mr. Frere on the Prophecies, and find it very perplexing that they should differ, not only from each other, but also from Mr. Faber; so that it seems as if no good could result from studying that subject.

Anastasius.—It will not be denied, that a large majority of the sacred writings consists of prophecies; to say, then, that no good can result from studying the prophecies, implies a supposition that a considerable portion of the Bible is useless; and even if the discrepancies between the writers you have named, were so great as you suppose, it would be more probable that they had treated the subject in an unsatisfactory manner, than that the subject itself was unworthy of study.

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Philalethes.—It has occurred to me that the object of prophecy was not to make men know, beforehand, the events which were about to take place, but only to shew, by the event, the foreknowledge of God.

Anastasius.—This is certainly not a sufficient motive for declaring unaccomplished events; for it does not require a revelation from the Deity to prove, that if there be a God, that God must have a knowledge of the future effects and operations of the works of his own hands. But, instead of considering this point abstractedly, we have only to refer to the prophecies which have been already fulfilled, to see that such was by no means the object with which they were given; but in order that men might believe what God declares, and act accordingly. I would recommend you to read upon this subject, a very able work by Mr. Davison, "on the Structure of Prophecy."

Philalethes.—Is that the best work upon unfulfilled prophecies?

Anastasius.—It is not accordant with Mr. Davison's plan, to enter into that branch of the subject, nor do the other works which you have named, give a general and comprehensive view of the whole prophetic Scriptures. Mr. Faber's are very elaborate works, which display much erudition; and he has been of great use to the church, by keeping its attention alive upon points on which it had gone almost completely asleep, notwithstanding the labours of Mede, Sir Isaac Newton, and Bishop Newton. Mr. Cuninghame and Mr. Frere professedly confine themselves to

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the chronological prophecies of Daniel and the Apocalypse. Mr. Fry indeed, in his book on the Second Advent of our blessed Lord, has followed the Sacred Scriptures *seriatim* upon that single point; and all the other writers have confined themselves to some one branch, such as Thruston, Woodhouse, Cooper, Gisborne, Bayford, &c. &c. But the person who has given the most concise, and, at the same time, the most enlarged view of those unfulfilled prophecies which pervade the whole Bible, is Mr. Lewis Way, in his Letters under the signature of Basilicus.

Philalethes.—Why do you prefer the Letters of Basilicus, to all the other larger works which you have named?

Anastasius.—Because it dovetails, as it were, the last chapters of the Apocalypse into the first chapters of Genesis, and shews the beauty, unity, and consistency of the mind of the Holy Spirit to be equally infused through every part of the sacred volume. Men study the prophecies, as too many do other parts of Christian doctrine, as if they were unconnected and insulated facts. They are like persons who look through the windows of a building which contains a very large and complicated piece of machinery; by dint of some pains they arrive at the knowledge of the uses of all that they see, but, for want of being able to get inside the building, they cannot perceive how all the various movements are connected, so as to produce one grand, and consistent, and uniform operation. Thus some are so wholly intent upon the doctrine of justification, others upon the sanc-

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tifying influence of the Holy Spirit, others upon the decrees and unchangeableness of the purposes of Jehovah, that the whole of the contents of the sacred volume seems, in their eyes, to be included in one or more of these separate doctrines; whereas, no Christian is well and scripturally versed in one branch of divine truth, but in proportion as he perceives its harmony and connexion with all others.

Philalethes.—But you surely do not mean that the study of the prophecies is as essential a branch of theology as the doctrine of justification, and the other great and leading doctrines which you have mentioned?

Anastasius.—God has united them in his word, and what he has joined together let not man put asunder.

Philalethes.—Do you consider, then, that any practical good is likely to result from the study of the prophecies?

Anastasius.—Every portion of divine truth which is received into the heart, produces a corresponding practice. Systems and creeds in theology may be learned by the intellect, as readily as systems of chemistry, botany, or mineralogy; and so acquired only, will produce no effect. The activity of the mind of the present generation, has caused many to acquire the Christian scheme of salvation in this and in no other way, and hence the large apparent extension of religious profession. But so hostile is the heart and affections of the natural man to those things which God delights in, that no one can acquire such a love for

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the essential peculiarities of the religion of the despised Nazarene, the crucified God-man, as to have the current of his thoughts, principles, and course of life changed and influenced by them, except through the almighty spirit of Omnipotence itself.

Philalethes.—This I firmly believe, and experimentally know, as far as it respects the fundamental truth of salvation by the cross of Christ; but what good purpose do you expect further to be accomplished by the study of the prophecies?

Anastasius.—For every delusion which Satan introduces into the world, there is a specific antidote in some particular portion of Divine Truth. After the whole Roman Empire had become nominally Christian, the world was over-run with the superstition, idolatry, and self-righteousness which had been set up by various Bishops of Rome. The especial truth for the overthrow of that delusion, was the doctrine of justification by faith alone. To preach this doctrine the reformers were raised up; upon this point the whole difference between the Christian and all other religions essentially turns; and therefore, this point is justly termed, *Articulus stantis vel cadentis Ecclesiæ;* upon this foundation the whole body of Protestant churches was founded and stands. But superstition and self-righteousness constitute no longer the elements of the prevailing delusion of these days, with which Satan draws men's souls to perdition: scepticism, infidelity, the deification

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of the intellect of man, reasoning pride, disbelief in the Word of God, is the grand sin of these days: to meet this error, it is obviously useless to preach any particular mode of salvation, because men doubt the efficacy of all: in the former case, they were at least alive to the danger of offending God, and anxious in their endeavours to pacify him, and only mistook the mode by which this was to be accomplished; whereas, now they doubt the fact of his anger, and consequently the necessity of any mode of reconciliation. The grand truth, therefore, to bring forward, is the standing miracle of the past and present condition of the Jews; prophecies fulfilled already, and those which are to be fulfilled hereafter: thereby shewing, from the analogy of judgments which, having been predicted, did afterwards come to pass, the certainty and awfulness of those which are yet to come; that many may be roused from their lethargic security, and awake, not to the tremendous realities of a despised indignation, but to the expected glories of an eternal blessedness.

Philalethes.—This will indeed be a delightful result, and if you can make this clear, no doubt will be very effectual to the conversion of infidels, and must at events be inoffensive to them.

Anastasius.—The analogies of former times would lead us rather to expect that the bold declarations of the revealed purposes of God will excite a very bitter persecution on the part of the infidel philosophers of the day.

Philalethes.—How can this be? the philosophi-

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cal party always professes to be perfectly tolerant towards all creeds and systems alike.

Anastasius.—Whilst our blessed Lord was upon earth, his principal persecutors were the self-righteous Pharisees; his conversations with them turned chiefly upon the necessity of inward purity, in contradistinction to their specious outward appearances: meanwhile, although the philosophical Sadducees sometimes argued with him, they do not seem to have had their enmity roused into any overt acts. No sooner, however, was he risen again, than they, finding their unbelief in a future state and in the immortality of the soul directly attacked by the preaching of the Apostles, became in their turn the bitterest persecutors. Thus now, as long as we insist solely upon the doctrines which have been preached ever since the Reformation, and which affect only the self-righteous formalists, the sceptics tolerate and ridicule both parties alike; but no sooner shall the preachers of the Gospel make the grand truths of the return of the Jews to their own land, and to God's favour; the judgments about to come upon the world, in consequence of the infidelity of its inhabitants; the coming of our Lord Jesus Christ to set up his kingdom upon the earth, &c. &c. the prominent subjects of their preaching, than the pretended toleration of sceptics will be proved to be a delusion, and an imposture, like every other pretence to virtue which is not acknowledged as the alone production of the Spirit of God. The sceptical revolutionists of France were the most

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blood-thirsty demons which ever broke loose upon mankind; and the great and last tribulation upon the saints of the Most High seems to be described as that which is to be brought upon them by the infidel faction. Bishop Horsley, in his Commentary on the Psalms, has some admirable remarks upon this subject.

Philalethes.—You have excited a great interest in my mind, and I entreat you to let me become your scholar, and that you will yourself instruct me in the prophetic parts of Scripture, which you seem to have much studied.

Anastasius.—When Mr. Whitefield was reproached by a scoffer at his labours, who said, "there is one of your converts, Mr. Whitefield, going to be hanged," Mr. Whitefield replied, "you are right, my friend, he is only one of *my* converts, but if he had been one converted by the Holy Spirit, he would not have been going to be hanged." I shall be very sorry to be your only, or even your chief instructor in the prophetic Scriptures, but I shall be happy at all times "to give a reason of the hope that is in me," and to lay before you the passages in the word of God on which that hope is founded. If it shall please the Holy Spirit, whose office it exclusively is to seal the truth as it is in Jesus upon the hearts of his followers, to convince your mind as he has convinced mine, glory be to Him alone. But as it will and ought to be more satisfactory to you to have the truth confirmed out of the mouth of many witnesses, I pray you to enquire of our friend and brother

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in the Lord, *Aristo*, whether his opinion coincides with that which I have been now stating to you.

Philalethes.—I know full well that it is the Holy Spirit alone which can impress the truths which we read in the word of God upon our hearts, in such a way as to make us believe them to the saving of the soul; but tell me, *Aristo*, whether you think there is the same ground to look for the teaching of the Spirit in the investigation of the prophecies?

Aristo.—One of the purposes for which our blessed Lord promised that the Holy Spirit should dwell in, and abide with his followers, is, that he should "show them things to come." John xvi. 13. On this office of the Holy Spirit rests the sanction of all meetings and discussions held for the mutual edification of each other in the prophetic Scriptures; and whoever, in faith and reliance upon this office, will assemble together, to redeem from neglect that important part of the word of God, and make their only view the investigation of truth, need not doubt but that God will bring such good purpose to full accomplishment.

Anastasius.—The things which are to come upon the earth are revealed in various ways; namely, by declaration, by examples, and by figures. The periods when they are to take place are pointed out by signs in the political framework of human society, and by chronological dates. The things which are to take place have reference to the church of Christ, to the Jewish people, to Christendom, and to the world at large.

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Philalethes.—If the guides be so clear, how can we account for the errors into which most persons have fallen who have made the prophetic Scriptures peculiarly their study?

Anastasius.—The errors into which these have fallen have arisen partly from their want of knowledge in other branches of divine truth, such as the extent of man's fall and apostacy from God, the ground-work and means of man's redemption, &c. &c.; for no part of revealed truth can be distorted, either by exaggeration or suppression, without introducing confusion into the whole; and partly from attempting to interpret exclusively by one of the modes, without taking in the others as correctives. Thus the ancient Millenarians, and the more recent fifth monarchy men, were right in their fact of a period of blessedness, which is to last for a thousand years, being promised, and that an universal kingdom shall be set up, in which a king shall reign in righteousness, the meek shall inherit the earth, there shall be no more war nor misery, and the knowledge of the Lord shall be over all the world; but they were wrong in not looking to the analogy of former times, and the almanack which is given in the chronological prophecies of Daniel and St. John, by which they would have learned that a long period must intervene before that time should arrive: the latter were also wrong in their theology, by not feeling that their own views of the subject were perverted by worldly ambition; that their hearts were not in subjection to the teaching of the Spirit; and by not knowing what manner of spirit they were of.

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The fifth monarchy men are said also (by Russell, who copies Hume without quoting him, who cites Thurloe, who does not say so) to have asserted that the saints were to reign until Messiah comes, whereas it is universally declared, that during the whole of this dispensation they are to be trampled upon, and submissive to the powers that be.

Aristo.—This branch of revealed truth, as well as others, must be assaulted by Satan; and if he has been more busy in perverting it, we may rest assured that it is because of its distinguished importance. His mode of attack has been by teaching things to come something like, yet essentially different from, those which the Holy Spirit teaches: thus, at the first advent of our adorable Saviour, many were looking for the things to come which were taught by Satan. The Jews were looking for a temporal kingdom *then;* the heathen were looking for some great conqueror or governor, whom Virgil, and other poets, thought they had found in Augustus; while very few were looking for the things pointed out by the Spirit. But no prophecy of the Scripture is of any private (i. e., as I conceive, single, partial, and limited) interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. i. 20, 21. And not only is prophecy of no private application, as it respects a private individual, but neither is it of partial application as it relates to time; for it partakes of the omniscience of the Holy Spirit itself.

Philalethes.—I remember Bishop Horsley's ser-

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mons upon this passage; but without discussing its bearings now, let me ask you what you have found declared in the Scriptures concerning the times of the Gentiles, and the object and end of the present dispensation.

Aristo.—The phrase which you have used, "times of the Gentiles," καιροι των εθνων, occurs but once, namely, in Luke xxi. 24, in the New Testament. The word "times" seems, however, to be a term which was well understood by the Jews in the days when our blessed Lord was upon the earth; as were other terms, such as, Son of Man, vineyard, kingdom of heaven, fig-tree, &c. which are of more frequent occurrence; all which were derived from the prophetic parts of the Old Testament. This in question occurs more than once in Daniel, with reference to the period when a great change shall take place in the relative situation of the Jewish and Gentile nations. But let us hear what our friend and brother in Christ, *Anastasius*, has to tell us upon the subject.

Anastasius.—From the passage to which you have referred in Luke xxi. 24, it would appear that the fulfilment of the times of the Gentiles is also the time for the restoration of the Jews; and we shall gain some insight into the meaning of the phrase, "until the times of the Gentiles be fulfilled," by referring to what is written concerning the fulfilment of the times of the Jews, and of other ancient nations. In Gen. xv. 16, Abraham is told that his posterity must wait for the land which was promised to him, because "the iniquity of the Amorites was not full." Again, a

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time is mentioned, in Dan. viii. 23, as that "when transgressors shall be come to the full;" and our blessed Lord tells the Jews, in Matt. xxiii. 32, that they are filling up that measure which would bring upon them the damnation of hell, as they are again said to be doing in 1 Thess. ii. 16. The completion of God's judgments and indignation is also sometimes signified by the same expression, as in Luke xxi. 22; "for these be the days of *vengeance* that all things are written may be *fulfilled.*" Isa. x. 23. "The Lord of Hosts shall make *a consumption even determined* in the midst of the land." Dan. xi. 36. "a king shall do according to his will—and shall prosper until *the indignation be accomplished;* for that *that is determined shall be done.*" And Rev. xv. 1. "the seven *last* plagues, for in them is *filled up* the wrath of God." But if these passages bear upon the fulness of the times of the Gentiles, it is probable that they do so, not so much with reference immediately to them, as to the fulfilment of God's indignation against the Jews, his "accomplishing to scatter the power of his holy people." Dan. xii. 7.

Aristo.—In this passage of Luke, our Lord speaks of some things first of all which are not the signs of the end, and against considering which as such he warns his disciples; the necessity of such a caution we see exemplified in the case of the Thessalonians. After describing certain circumstances, therefore, he adds, ver. 9. "the end is not εὐθεως, immediately." No one expected that the kingdom of the Romans would stand after the reign of the seven wicked emperors; and the Jews knew that,

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on the subversion of the Roman empire, the kingdom of the saints would be established. The next temptation to which they would be exposed would be the opposite of this, namely, to become disheartened, doubt his return ever, and relapse into Judaism. Against this he warns them in ver. 12. He mentions the *times* of the Gentiles as a period with which the Jews were well acquainted. It is evident that the prophecies of Daniel were then much in the mind of the people: he refers to them also in the term "desolation." In consulting Daniel for light on this subject, we must look for the prophecy of oppression: in chap. vii. four successive oppressions of the saints are spoken of; in ver. 27, the Prophet sees the Gentiles brought into the Jewish church at the end of the *times*, by which the harmony between Daniel and our Lord is apparent; so that ver. 10, 11, 12, are dovetailed into Dan. vii. by the *times*. In ver. 25, after the end, then the true signs appear. The fig-tree, which had long been bound up by the frost, begins to put forth leaves; and if the words in ver. 32, "till all are fulfilled," were rendered "till all be in being," which is more correct, the passage would be clearer still. In all such predictions our blessed Lord does not speak as the living Word, but as the Prophet anointed by the Spirit.

Crito.—The expression "till all are fulfilled," signifies more properly till all receive their *first* fulfilment in the judgments of Christ on the Jewish nation.

Anastasius.—The verb γιγνομαι is rather expres-

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sive of an action in continuance, than one brought to a termination; thus we have in John i. "In the beginning was (εγενετο) the "Word," and as an example from heathen writers, you will find in Aristophanes, Ορνιθ: ——— εγενετο Ουρανος, Ωκεανοστε, Και Γη.

Philalethes.—The bringing in of the Gentiles was so intimately connected with the rejection of the Jews, that I can readily perceive how the return of the Jews, will be coupled with a judgment on the Gentiles; but tell me now what you consider to be the object, and purpose, and end of the present dispensation.

Aristo.—The present dispensation is the dispensation of the Spirit. This object is set forth at large in the third chapter of St. John. Unless a man enter into this present spiritual dispensation upon earth, he cannot enter into the kingly dispensation. This dispensation of the Spirit was the earthly things, ver. 12., of which our blessed Lord was speaking to Nicodemus; and he rebukes him for coming to seek the knowledge of heavenly things before he was acquainted with earthly things, "God sent not his Son into the world to condemn the world; but that the world through him might be saved," ver. 17.; and accordingly it is said, in Matt. xii. 32. "that whosoever speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come:" ουτε εν τουτῳ τῳ αιωνι, ουτε εν τῳ μελλοντι, so that it appears that our blessed Lord's personal ministry might be rejected, and

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yet that sin might be pardoned; but the rejection of the spiritual dispensation, which is the present, will never be forgiven, for no one can enter the kingdom of Messiah hereafter, who has not been first born into the present earthly or spiritual dispensation here. Although all judgment is committed to Christ, John v. 27, yet he did not then come to judgment, but, on the contrary, refused it when he was requested to take the office of judge upon him, both by the man, in Luke xii. 14., and also by the scribes and pharisees in the case of the woman taken in adultery, John viii. See also John xviii. 36. and observe the emphatic νυν. In the 16th chapter of John, to which I have already alluded, the office of the Spirit to the church is contrasted with his office to the world. He is to comfort the church, to guide her into all truth, to show her things to come, to glorify Christ, &c. &c. He is to reprove and convict the world of the sin of unbelief in the name of Jesus, of righteousness, and of judgment; so that this spiritual dispensation, like all other of God's dispensations, is one of mercy and judgment united. The dispensation of earthly things is the testimony to the incarnation of God. We read in Luke i. 35. that the Holy Ghost came upon the Virgin Mary, and fashioned the human body of Immanuel within her womb. "God gave not the Spirit by measure unto him," John iii. 34.; and the Spirit dwells in the church, which is Christ's body, as its comforter, and preserver, and guide into all holy conformity to the will of the Lord. The object of this dispensation is farther insisted upon in Acts xv. 13.

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wherein James declares, that "God at the first did visit the Gentiles to take out of them a people for his name;" for as the Jews had not only rejected Christ's personal ministry, but further declared, that the miracles which he wrought were not performed by the Holy Spirit, but by the prince of darkness, it was necessary for God to call out a church (εκκλησια), as an ark in which his glorious name should be preserved: after this it is said, ver. 16., he "will return and build again the tabernacle of David which is fallen down, and build again the ruins thereof, and set it up."

Philalethes.—In what sense do you use the term *church?*

Aristo.—I cannot define the term better than I find it in the XIXth Article of the Church of England, "the visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance," &c. If you drive me to explain the word church by a single word, I would say, "Christendom."

Philalethes.—And do you also, *Anastasius,* think that the Jews are to be replaced in the situation which they occupied, I mean that situation of pre-eminence, which they held before the calling of the Gentiles?

Anastasius.—I would advise you, my dear *Philalethes,* to pay but slight attention to any opinions expressed, which have no better foundation than that they are derived from myself; but I will endeavour to confirm what my brother *Aristo* has set forth on this subject, by a reference to fur-

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ther portions of Scripture, from which I will leave you to draw your own conclusions. The ultimate object of the present, as well as of all God's dispensations, is declared to be the manifestation of himself; not of his essence, for that is impossible, but of his attributes, or properties, called in Scripture his names. Thus it is written in Ezekiel xxxvi. 22. Say unto the house of Israel, thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake; and I will sanctify my great name among the heathen. The same sentiment is repeated in xxxix. 7.; Psalm cvi. 8., cxv. 1. and in many other places. The object of the Jewish dispensation was, that God might preserve a memorial of himself amongst his degenerate and rebellious creatures, and accordingly that nation was separated from all the other nations of the earth, and to their custody was confided all the revelations of his will, which he at any time vouchsafed to give to mankind. "What advantage hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God." Rom. iii. 1. This was done in order that he might choose out of them a people to bless "with all spiritual blessings in heavenly things in Christ Jesus, according as he hath chosen them in him before the foundation of the world, that they should be holy, and without blame before him in love; having predestinated them unto the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace. wherein he hath made them ac-

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cepted in the beloved." Ephes. i. 3—6; "and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles." Rom. ix. 23. This receiving in of the Gentiles to the place in God's management of the world, previously occupied by the Jews, is called "a mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." Ephes. iii. 4—6.; Col. i. 26.; 1 Tim. iii. 16. The Jews did not like this new arrangement, for it is written, Acts x. 45. that "they of the circumcision which believed, were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost; and when Peter was come up to Jerusalem, they that were of the circumcision contended with him." The tables, however, seem now to be turned, and the Gentiles are astonished when they hear it declared that God will restore the Jews to their former pre-eminence; and as the casting off the Jews, and calling in of the Gentiles, was an offensive mystery to the former, so is the calling back of the Jews, and casting off the Gentiles, an offensive mystery to the latter; and this is "the mystery" which is declared, as "finished" in Rev. x. 7. at the sounding of the seventh angel. The same mystery is spoken of in Rom. xi. the substance of which is contained in the second chapter of the

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same Epistle, ver. 9. As the Jews have been cut off, so we should be led by the analogy to look for similar treatment of the Gentiles; for this is a dispensation, not of growing light, but of judgment, and as they were cut off for their pride, ver. 19, so will be also the Gentiles. In ver. 25, the apostle, by using the term mystery, implies that there is more contained in his words than would at first sight appear.

Philalethes.—It is clear, from the popular objections which are made to the labours of the Society for promoting Christianity amongst the Jews, and from the total supineness of all the established Churches of Christendom to their spiritual improvement, that there is very little practical expectation at present of such fulfilment of the times of the Gentiles, as *Anastasius* has now laid before us; but do you, *Aristo,* think that this unbelief has been always prevalent?

Aristo.—The Church of Rome has not been indifferent to the subject, for she has proceeded against the poor Jews with that same insatiable thirst for human blood, which has ever characterized that wicked apostacy. It appears, however, from the Apostle's argument in the eleventh chap. of his Epistle to the Romans, that no sooner had the Gentiles been received into the communion of the church of Christ, than they began to boast, like Elias of old, that they were the exclusive possessors of this salvation; whereas the apostle declares, that there was still a remnant preserved amongst the Jews, according to the election of grace. The diminishing of the Jews is said to be

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the cause of the riches of the Gentiles; but the Jews are not said to be eradicated; and the return of the Jews to God's favour, is said to be a source of increased blessing to the Gentiles. The Gentiles are there warned, that if they remain not in the faith which he has taught them, they will be cut off; and not only ecclesiastical history, but every day's experience shows us churches cut off, and their candlestick removed for their apostacy; witness the seven churches of Asia, mentioned in the Apocalypse: witness the church of Rome, the Greek church, the greater part of the Protestant churches on the Continent, especially that of Geneva. Where can we find amongst them justification by faith alone, without works, preached fully and unequivocally? Where can we find it clearly held, that "God made Christ to be sin for us, that we might be made the righteousness of God in him," 2 Cor. v. 21., that which Augustine well expresses by the double transfer, namely, all that we are to Christ, and all that Christ is to us? also Irenæus, who says "he became what we are to make us what he is;" and finding not this, how can we find that love towards him, and zeal for his service, and anxiety to tell perishing men of this great salvation, which distinguished the first Christians, and still distinguishes the few who receive it? Thus this is still a dispensation of judgment. The present is also a dispensation of *separation*, whereas the dispensation which is to come, will be a dispensation of *union*. Thus God is doing on the great stage of the world, that which he is doing in each particular individual.

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First, we see a nation separated, then a family, then an individual; and the effect of the preaching of his doctrine is to make separation. "This is the judgment," κρισις (namely, that which is effected by the Spirit,) "that light is come into the world, and men loved darkness rather than light, because their deeds were evil: for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." John iii. 19—21. The manifestation of Christ by the Spirit, has a repulsive as well as an attractive power; and no one can be his disciple, who does not leave father, mother, wife, children, lands, houses, &c. &c., yea all that binds us down to this present dispensation and order of our being, and enter singly and naked into that other dispensation, in the same manner as we made our first entrance into this.

Philalethes.—It has often appeared to me, that the character of the dispensation and office of the Spirit had been much undervalued by the church, for it seemed as if one part were entirely absorbed by the work of justification, atonement, righteousness, &c. whilst the other part confounded the work of the Spirit with that of the Redeemer, making an infused righteousness, and running into a kind of mystical view, which confused all the doctrines of grace. Now, let me ask you how you consider this dispensation is to end? Are the great exertions made by our Bible, and Missionary, and other religious Societies, to end in pro-

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ducing a reign of blessedness, or at least a far greater extension of Christianity, than any thing we have yet witnessed?

Aristo.—Let us first hear what *Anastasius* says to this matter, for it is tender ground.

Anastasius.—It is tender ground with respect to the most valuable part of the community, namely, those whose benevolence and love of God, has led them to promote and labour in the cause of our religious institutions; but I have too sincere a belief in their devotion to God, than to suppose that they will be offended, when it is shown to them from Scripture that they have taken partial and imperfect views of their duty. I will endeavour to illustrate what I mean by the analogy of the great types of our Immanuel, David and Solomon. A promise was given to David that Solomon should sit upon his throne, that in his days should the righteous flourish, and abundance of peace should be upon the earth. Nevertheless, some persons laboured to make Adonijah king, and either despised the blessings promised under Solomon's reign, or expected to enjoy them equally by means of Adonijah. But their efforts were vain; for the decree had gone forth that these blessings should only be brought about by, and in, the reign of Solomon. Thus, now, during the David, or militant state of the church, a reign of blessedness is promised to be brought about by and during the reign of Christ upon the throne of David; but all who expect that before he comes "the knowledge of the Lord shall cover the earth, as the waters do the sea,"

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are acting upon the principle of those who set up Adonijah of old. The duty of Christians is to bear witness of the truth, and to send the glad tidings of a free salvation to the utmost boundaries of the earth; and their object should be to gather out of the nations all that have a will to hear the joyful sound; but when they talk of converting the heathen, of overthrowing popery, and rooting out infidelity, they are aiming at accomplishing that which they have no promise to plead for, but on the contrary, that which they are expressly told shall be performed by another.

Aristo.—I fully subscribe to all that *Anastasius* has said; but to come more directly now to the question of *Philalethes*, it will perhaps be more satisfactory to examine it under the following form; namely, whether the present dispensation is to end in the blindness of the Gentiles? or in an efflorescence, as it were, of fuller light? Now all are agreed that the present dispensation will come to a close at the second coming of Christ; let us therefore examine what he says respecting the state of things which will be upon the earth at the time when he is to arrive, and see whether there is any warrant in Scripture to conclude that religion will be in a more flourishing condition than it is at present. The parable of the tares amongst the wheat, Matt. xiii. 24—30. 36—43. seems expressly designed to teach us what will be the state of the professing church at the time of the end signified by the figure of a harvest; the same idea is conveyed by the bad fishes which are caught by the preaching of the Gospel,

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and only separated at the last when drawn into shore. The expression likewise, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth," Luke xviii. 8. evidently implies, that he will find very little; but I admit that it possibly relates to faith in his second coming, which seems at present to be at fully as low an ebb as was faith in his first coming, at the time when that event took place. Our blessed Lord expressly declares, that as it was in the time of Noah, so shall it be at the time of his coming; and no one can suppose for a moment that the knowledge of the true God was widely diffused in Noah's days. His servants too are described as beating one another, and even of that small band who do profess to be looking for his coming, one half is represented as slumbering, and the other half as asleep. Nor is there one statement of an opposite character, and which would lead us to suppose that there will be a general diffusion of vital religion at the time of his coming. The only way to justify the present prevailing opinion of the effects which are to be brought about by religious societies, is to suppose that after this extensive knowledge has been generated, there will be a subsequent falling away. But, surely, we ought to have some decided authority before we are called upon to believe this; for it is obvious that nothing of this sort was revealed to the Apostles, since they have given us no intimation of it; whereas, on the contrary, the words of our Lord always imply wickedness lasting to the time of the end, as at Matt. xiii. 24—30. 47. and at

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Luke xviii. 8. and prove that the state of the world at the last day, will be one of great unbelief and ungodliness; and warns, not only his immediate disciples, but all, who in subsequent ages should believe on him through their word, that they would be beaten for their testimony, according to the genius of the age, and custom of the times in which their witness shall be testified, some by the jaws of lions, some by the stake, some by scourging, and some by cruel mockings, satire, ridicule, and scorn.

Evander.—In confirmation of this opinion, we should also bear in mind that the end of this dispensation is revealed, as to be brought about suddenly, which is entirely opposed to the idea of gradual improvement.

Philalethes.—From whence does our brother *Theophilus* think that we ought to date the commencement of the time of the Gentiles?

Theophilus.—In one sense the times of the Gentiles may be said to be anterior to those of the Jews, for the origin of both may be traced up to Paradise itself. Here man was created king and priest. "*Power* (Elohim) said, let us make man in our image, after our likeness; and let them *have dominion over* the fish of the sea, and over the fowl of the air, over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So *Power* created man in his own image; *in the image of Power* created he him; male and female created he them: and *Power* blessed them, and *Power* said unto them, be fruitful, and

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multiply, and replenish the earth and *subdue* it; yea, *have dominion over* the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth," Gen. i. 26.; upon which passage you may consult the able dissertation of the late Mr. Tilloch. Here then Adam was created in the image of *Power*, and had *power* and *dominion* over all the creatures in the world. This *dominion*, however, he lost when he sinned, and Satan usurped that power which Adam had, and became the prince or ruler of the world. In the same day in which the first man fell and lost his empire, God revealed another dispensation, in which that *power* should be recovered. In the first it was in man alone; in the other it is to be in the God-man; in the first it was lost; in the second it is to be recovered, and so secured that it can never be lost again. But it was to be fought for, and won, in the same flesh in which it was lost, and this is what the prophets desired to search into when they testified of the sufferings of Christ, and of the glory which should follow. Thus, at the conclusion of the *times* of the Gentiles, man will be in possession again of that throne which Adam had.

Philalethes.—You consider then that the dominion of Adam extended over all the earth, whilst, if I am correct in the inference I am about to draw, the subsequent dominions promised at various periods, were of a more limited extent?

Theophilus.—Exactly so: as you will perceive by consulting the ixth chapter of Genesis; where

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to Noah it is only promised that the fear and dread of man shall be on the beasts, but man is not given the *dominion* over them that he had before: indeed, from the barbarous cruelty which we see daily exercised over them, we may perceive how unfit man, in his present degenerate condition, is to be entrusted with *power*. But let us pass on to the other great covenant-head of God's promises, Abraham. In Gen. xii, "the Lord said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." This promise is again repeated more in detail in chap. xv. together with some remarkable additions, ver. 13. "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years: and also that nation whom they shall serve, will I judge; and afterward they shall come out with great substance——unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," ver. 18. In chap. xxii. after the sacrifice of Isaac, God renews the promise, that his seed should possess the gate of his enemies, and that in his seed should all the nations of the earth be blessed, ver. 18. Our blessed Lord says, that Abraham rejoiced to see his (Christ's) day, he saw it and was glad. John

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viii. 56. Abraham saw in Isaac the atonement, the resurrection, and the possession of the gate of, *i. e.* the power over, his enemies. Isaac testified his faith in the promise given to his father, Gen. xxvii. 26—29; Heb. xi. 20. Jacob continues it, by saying, that the sceptre should not depart from Judah until Shiloh come, Gen. xlix. 10., Heb. xi. 21. In the wilderness of Sinai, God repeated the promise that Israel should be a kingdom of priests, Exod. xix. 6. Balaam is constrained to confess, that when the Lord beholds no iniquity in Jacob, nor perverseness in Israel, that the Lord his God is with him, and the shout of a king among them, Numb. xxiii. 21.; and, again, xxiv. 7. that this king shall be higher than Agag, and his kingdom shall be exalted. The subject of Hannah's song and hope is the promised King, who is there, also, for the first time, called the anointed, *i. e.* the Christ, 1 Sam. ii. 10.; and the promise is again repeated by Nathan to David, in 2 Sam. vii. 12.; from whence, (in order to avoid the quotation of above fifty intermediate passages, all bearing upon the same point,) I will bring you at once down to Acts ii. 30. where the Apostle declares Christ to have been the substance of all these promises, who was to be raised up a king upon this throne, which, in the following chapter, iii. 19—26., it is declared will be finally accomplished, at the time of the restitution of all things, αχρι χρονων αποκαταστασεως παντων, the συντελεια τυ αιωνος spoken of by our Great King himself, Matt. xxviii. 20.; when he will, as the second Adam, the heir of Abra-

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ham, and the Son of David, mount the Adamic, Abrahamic, and Davidic throne, to rule over the world, the church, and the Jewish nation; and then will *the times of the Gentiles* be fulfilled.

Philalethes.—I fear to weary my valued friend *Theophilus* with questions about points on which he will think I ought already to be sufficiently informed; but will you, *Anastasius,* mention some of the passages in Scripture which speak of Christ as still to mount the literal throne of David?

Anastasius.—I will do so with much pleasure, but defer it till I point out to you the two worlds, spoken of by our Saviour in Luke xx. 34, 35, because I think it is obvious that the end of this dispensation, or world, αιωνος τουτου, must be the commencement of that dispensation, or world, αιωνος εκεινου. That the συντελεια του αιωνος, or end of the present dispensation, is synchronous with the coming of our Lord again, is clear from Matt. xxiv. 3. and the word συντελεια seems to imply the simultaneous closing of more things than one. A parallel expression occurs in 2 Pet. iii. 6, 7. 13. where the apostle mentions "the world that was;" "the heavens and earth which are now;" and the "new heavens and a new earth, wherein dwelleth righteousness."

Philalethes.—I mean shortly to request information about the coming of our Lord Jesus Christ again into this world, and would, therefore, prefer hearing, at that time, what you can tell me more about the throne of David; but let me now ask

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our brother *Theophilus*, whether he also, as well as *Aristo*, thinks the times of the Gentiles necessarily connected with the times of the Jews?

Theophilus.—Undoubtedly I do; but here let me again warn you against leaning to what I think rather than to what is written; all is wrong for which we have not to say, Thus saith the Lord. I no where find the times of the Gentiles mentioned but as subservient to the Jews, who, in every thing, have the pre-eminence. Daniel winds up the whole of God's dealings towards them, by shewing, that on account of their rejection of him, he had raised up four great monarchies, the Babylonian, Medo-Persian, Grecian, and Roman, to punish them; there the canon of their Scriptures closes, leaving an impression of a long season of gloom being in store for them; and during the whole dark period of their subjection to this latter power, or rather to the various kingdoms which compose it, no ray of revelation from heaven has broken in upon them, for they refuse the only record in which such is contained.

Theodorus.—We may look at the times of the Gentiles as divided into four great epochs, of 1, mercy, 2, trial, 3, judgment; and 4, mercy again. Mercy came when salvation by the atonement, and justification by the righteousness of another, was offered to every Gentile who had the will to receive it. Their time of trial has lasted ever since; and when their hour of trial is over, the time of their judgment commences before Christ, the judge of all men: after the Jews are restored, another time of mercy will arrive to

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the then Gentile world. We may observe the same mode of treatment displayed by God towards the Jews. In the calling of Abraham, and in all his dealings with them, up to the establishment of the Mosaic institutions, we may see his loving-kindness and mercy. Their time of trial was during the whole government of their kings, the preaching of their prophets, and the personal ministry of the Son of God. The time of their judgment began by their absolute rejection of him, and their final dispersion, and has continued ever since. The time of mercy again will be that of their restoration.

Philemon.—Certainly the dealings of God with the visible Gentile church, will be precisely similar to that which they were with the visible Jewish church. The Jewish church had apostatized at the first coming of Christ, which apostacy was foretold; and the Gentile church has apostatized as much now, so that she bears every one of the marks described in the Revelation, under the figure of the mother of harlots and abominations; which apostacy was equally foretold in the Apocalypse, and in the Epistles to the Thessalonians: and this is the cause of the Apocalypse being so little relished by the church. Both apostacies are judged, but the judgment on the latter will be more severe, as the privileges which have been abused are greater. Our brother *Josephus* knows, practically, the sufferings of the Jewish church for her apostacy, and has been an eye-witness of the apostacies and cutting off of sundry Gentile churches.

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Josephus.—Indeed I have, and I would earnestly warn all Gentiles how they bring upon themselves the tribulations and judgments which the Jewish church has undergone. I have also seen some Gentile churches which are suffering, in the East, tremendous evils for their apostacy; having had their candlestick removed, and their persons and properties subjected to the rapacity of Turkish taskmasters.

Philalethes.—But do you not suppose that the apostacy of the Gentile church will be of as long duration as the apostacy of the Jewish church?

Polydorus.—No, I do not: because the apostacy of the Jewish church was to end in her recovery and restoration; whereas the apostacy of the Gentile church is to end in her irrevocable destruction; the time of the end will be a short and dense time of trouble.

Anastasius.—In this view, the times of the Gentiles may be considered under two different aspects; 1st, how long they are to enjoy the Gospel; and, 2dly, how long the holy city shall be trampled under foot: and a question might arise, as to whether the term Gentiles, signifies the same people in both cases. I mean, whether in one case it is not the western, and in the other case the eastern branches of the empire.

Basilicus.—All commentators on Scripture in general, have erred in some material instances, because whilst taking only partial views of the great subject of redemption, they have attempted to interpret the whole, and in this way compressed the second advent into the first, and lost

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sight of the great outline in confining their speculations to their own particular object of enquiry. Now to arrive at any satisfactory conclusion respecting the subject in question, the Scriptures, especially the Prophetical Scriptures, must be considered as *a whole*, and men must be found of minds sufficiently large, or must have their minds enlarged to this degree of expansion before they can satisfactorily take in, or examine the essential particulars of detail. Thus, for innumerable essays on the "fulness of time" when God sent his Son into the world, in the form of a servant under the law, there are comparatively very few concerning "the dispensation of the fulness of the times," when God will send Jesus in the form of a Sovereign for the restitution of all things, and for the recapitulation of all under Him as their common head; the preparation for which has been carrying on, under the present dispensation, or evangelical œconomy, and the consummation of which is its object and end. *Respice finem* is the motto for all other speculations; but *neglige finem* seems to have been the watch-word to Jew and Gentile, as to the expectation of their respective churches. "The children of Israel could not steadfastly look to *the end* of that which is abolished;" and the children of our Israel cannot steadfastly look to the end of that ministration which is at last to succeed the former in glory. There is a vail untaken away in the reading of the Old Testament to them which is done away in Christ as to the law, but there is a vail of a covering cast over all nations, which is still upon the

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hearts of Christians themselves in the reading of the New Testament; so that the Apocalypse itself by which that vail is in a great measure taken away has been to them till of late but a sealed book; and will remain so more or less, till their times, or the times of the Gentiles are fulfilled. Hence arises the indistinct confusion with many real believers, as to the *spiritual* and *personal* kingdoms of the Saviour.

Philalethes.—Is not Mede a good writer upon this subject?

Sophron.—Mede is the most valuable writer we have upon all the promises of God which were unfulfilled in his time. Respecting the subject on which our present conversation has turned, he has an admirable passage, wherein he considers the times of the Gentiles under a two-fold aspect, political and spiritual. Book iv. 8. Without his authority, however, it is obvious that the great concerns of mankind can only be classed, either with reference to their spirits when in another state of existence, or with reference to their social government in the world as it is. The first political subjugation of the visible church is to be found in 2 Kings xvii. where the ten tribes are rendered tributary to Shalmaneser, king of Assyria: this event took place about the year 728 before Christ: if to this number be added 1792 years after Christ, at which period many persons, and, indeed, the majority of modern expositors, suppose the 1,260 years of Daniel and the Apocalypse were brought to a close, we have the total of 2,520, which is a complete prophetic

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time, or week of years, as has been observed by Bichenu and others: see his Signs of the Times, p. 149. In their spiritual aspect, we may consider the Gentile times as commencing at the period when the Gospel was taken from the Jews; or when the Gentiles possessed the privileges of the church of God to the exclusion of the Jews. It is difficult, therefore, to ascertain the precise date of the commencement.

Philalethes.—Do you think much stress should be laid upon the dates forming a prophetic week?

Sophron.—I do not suppose that our chronology is sufficiently accurate to enable us to come to any very positive conclusion, upon premises drawn from that source; but I have no doubt that if we could obtain more accurate information, we should find that the dates of the fulfilment of promises, coincide with certain scriptural times. The conclusion of this dispensation is every where spoken of as a time of wrath to the Gentiles, and particularly in the 34th chapter of Isaiah.

Anastasius.—The structure of the book of Isaiah is sadly overlooked, whereas if it were better attended to, great light would be thrown upon much that is now obscure. The first chapter contains a description of the spiritual diseases of the visible Jewish church. The second chapter begins a series of prophecies, and notes also the chronology, or date, when they are to take place; the various terms of "in the last days," "in the day when the Lord alone shall be exalted," &c. &c., marking the epoch when we are to look for their

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fulfilment. From the 13th to the 23d chapters are contained ten woes, denounced upon ten kingdoms which bordered upon the Holy Land, but which have manifestly never yet received a full accomplishment; and, be it remembered, that ten plagues came upon Egypt before the inhabitants would allow the people of God to remove out of it; and that the last kingdom, or power, which Daniel declares shall oppress the saints, is divided into ten parts. But to return to Isaiah; at the 24th chapter, and from thence to the 35th chapter, is a description of the judgments which God shall bring upon the whole earth, and at the same time an exhortation to the church, and to the Jews to rejoice.

Sophron.—We may rest assured, that as the Jews, who are the types to us Gentiles in all things, had a baptism of water at the Red Sea, and a baptism of blood in the days of Titus; so the Gentiles have had an individual baptism in water at their entrance into the church, and shall yet have a baptism of blood in the day of Armageddon.

Philalethes.—Will the judgments you suppose to be about to come, and in which opinion I fully coincide, fall upon the spiritual, as well as upon the professing church?

Theophilus.—We shall gain some insight into this most important question, by referring to the object of all God's visitations upon mankind; and we shall find, upon examination, that whenever he has specially interfered, it has always been in order to work deliverances for his own people.

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The purport of our blessed Lord's last sermon was to instruct his followers, that although they would be persecuted by the world, they would not be deserted by him. All God's judgments are in mercy towards his people, and he never has risen up for them until they have long cried to him for relief.

Crito.—It does not appear probable that the spiritual church will receive any more damage than the Israelites did in coming up out of Egypt. The phrase "the times of the Gentiles," has a two-fold application. In reference to the Jews *as a nation,* it designates that time during which the Jews will be under the domination of the four Gentile monarchies, symbolized by the great image and beasts of Daniel. In reference to the Jews as the Church of God, the phrase describes that time during which the gospel of the kingdoms is taken from them and given to the Gentiles.

Aristo.—The *true* church will not suffer any *loss* by the pouring out of the judgments; but it may have to suffer tribulation. Just as the spiritual church of the Jews suffered a change, but no loss, when that nation was cut off. Its state is analogous to the Israelites passing out of Egypt. The fruitless branches, both of Jews and Gentiles, will be cut off. It was the Israelites multiplying, which enraged Pharaoh, and it is the increase of the church that enrages Satan. The church was much more awake some time ago than it is now. Our duty is to hate the world, and to forsake the world, and this duty is quick-

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ened by the study of prophecy, and therefore the prophetic view is the practical view of the Holy Scriptures; for there is no danger of our being stirred up to unchristian opposition to the world, whilst we remember, that it is our part to be servants, and not Kings, during the whole of this dispensation. The church has been receiving blessings from God in an especial manner for these last thirty years, which have been felt by all the world through the light that she has thereby shed around her. The wrath of the world will always be excited against her in exact proportion to the brightness with which her light shines. We know, individually, that the more we possess of the Holy Spirit, the more the world hates us, and gnashes on us with their teeth, as our blessed Lord himself was more ill-treated than any other person. The church will, no doubt, receive increased light upon the subject of the end of the present dispensation, and have her attention called and excited to it shortly before the time of its consummation, in order that she may be ready for the change, enter into her ark, be saved from the coming destruction, and also that she may give a warning to the world. For the church in heaven, and the church on earth is one and the same body, even Christ's body, and it is only by the church on earth, that what is decreed in heaven is made known to the world.

Sophron.—There are Scriptures which seem to speak of the church being at peace, and others of her being in tribulation; these discrepancies may be reconciled by supposing; that one will be ful-

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filled in the Jewish, and the other in the Gentile church; or that the church may be in both states at one and the same time, as Lot was at Zoar, or as Noah was in the ark.

Josephus.—It is a remarkable feature in the signs of the present times, that the Jews are themselves sending out persons to search after the ten tribes.

Philalethes.—Our present business is, no doubt, with the end of the times of the Gentiles; but I cannot help feeling some curiosity respecting the period when these times are supposed to have commenced.

Aristo.—Our brother *Sophron* has very well referred us to the Assyrian captivity as the first period of the church becoming subject to the world, and thence, no doubt, one interpretation of the expression may be derived; and we may fairly say that the times of the Gentiles commence with the times of the Gentile oppression. In these last days the Gentile dispensation has been forming the elements of the man of sin, and there can be no doubt but that the Scriptures, *und voce,* declare, that the judgment on the Gentiles will be much more severe than that which fell upon the Jews. As the prophets of old knew not the time when Christ would appear the first time, so neither did the apostles know when he would appear the second time; but Paul knew that before he would come in glory a man of sin was to be revealed; and Paul knew enough of Satan's devices to be aware that he would erect a figment very like the true Christ. At the first, Satan set up

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a sensual Pope, one addressed to the senses; magnificent cathedrals, splendid paintings and statues, delightful music, gorgeous dresses, poetic ritual, and immense wealth. The wide circulation of the Scriptures, increasing information, advancement of science, the scoffs and ridicule of philosophers, and the desolations of conquering armies, have together nearly destroyed this sensual pope. Satan has therefore now betaken himself to set up another, an intellectual pope, ο ανομος, 2 Thess. ii. who is being produced out of the Protestant churches. This pope will receive nothing upon the bare testimony of God's word, but he must have his reason convinced: it is the very opposite of faith: his appearance is the ἡ αποστασια *par excellence, the* apostacy: he sits in the *intellect*, the noblest part of man, where God alone ought to dwell, and shows himself as the only object to which all things must bow. Satan has an inlet into the *intellect* of man, as well as into the *senses* of man; he could not, therefore, be contented with a mere sensual man of sin, but he must have an intellectual man of sin also; and the last great antichristian confederacy will be a denial of the divinity of our Lord. This is the natural and inevitable consequence of all education which is not founded upon the doctrines of Christianity, and in this must all schemes for the instruction of the people end, such as those of Owen and the Mechanics Institutions.

Josephus.—It is a curious fact, in corroboration of this, that Mr. English, the American, who had turned Mahometan, and whom I met in Egypt,

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told me that he had renounced Christianity in consequence of reading some writings of Bishop Marsh on its external evidences; and this is one of many proofs which might be adduced of the folly of external evidences as a weapon with which to convert sinners to Christ.

Aristo.—Nothing can be so opposed to the disposition of faith, as that which is only to be convinced by external evidences. It is, in fact, saying that we will not believe God unless He can bring a voucher for the truth of what He says. It is a remarkable feature of this man of sin, (the lawless one,) that he not only sets the laws of God at defiance, but those of man also, which might be abundantly proved by a reference to the works of the most popular infidel writers of the present day. Infidels are necessarily under no subjection to the laws, any longer than it is their interest to be so, for they cannot respect the institution of kings, rulers, and magistrates as of God's appointment. The effect, however, will be very different according as infidelity is diffused amongst the higher or lower ranks of society. If confined to the higher, they will still make use of religion, even whilst they despise its realities, as a convenient engine for the government of the State: but if diffused generally amongst the lower, they will look upon all the institutions of religion and degrees in society, as instruments of injustice and oppression, and will infallibly, sooner or later, destroy them.

Theodorus.—This is quite true, and might of itself convince us, even if the testimony of God

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were less explicit on the point, that the judgment on apostate Christendom will be much more severe than that which fell on Judea. It was promised to the Jewish church that she should rise again, but of the Gentile church it is declared that she shall never revive. We shall receive much light respecting the present impending judgments, by keeping clearly distinct of each other the three great persons in the drama, the Jewish church, the apostate Gentile church, and the Spiritual church.

Aristo.—Prophecy is the great sign to the world, because it has a visible accomplishment, and the world will receive nothing that is not cognizable to its senses. But promises are the signs to the spiritual church, for no one can be demonstrated to another to be a partaker of these; if he could, the spiritual would cease to be an invisible church, which it is, and must be, during this dispensation.

Philalethes.—Do you not consider that the destruction of Babylon will take place at the end of the present dispensation?

Aristo.—Undoubtedly it is so declared in Isaiah, Jeremiah, and the Apocalypse. The true meaning of Babylon, or that which it symbolizes, is the prison house of the church. The captivity of the church of old by the king of Babylon was permitted, amongst other reasons, in order to furnish a name and a language to the future captivities. Wherever the spirit of binding down and oppressing the church of Christ is found, there is Babylon. I do not deny, indeed, that the

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centre and seat of this spirit is in Rome; but as Christians have been persecuted in old times in the East Indies, in America, and in Asia, though we neither know the names nor number of the sufferers, Babylon may include the whole world. The importance of events which are nearer home, make us sometimes apply the term to the Papal church only, and the victims to those who have been butchered by the Inquisition alone. The judgment on Babylon will be tremendous and awful in the extreme. The natural heart is inclined to shudder on reading the account of the torments which will be brought upon her; we are too deeply infused with sin, our natural hearts are yet too unsanctified to make us rejoice as we should otherwise do in the destruction of the enemies of a thrice holy God; but let not our unholiness lead us to doubt the reality of that destruction, and the greatness of the danger which awaits every inhabitant of Babylon. Let it rather stimulate us to cry without ceasing, to every one, to come out of her, that they may not be partakers of her plagues.

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CONVERSATION THE SECOND.

Practical Relations of the Times of the Gentiles, &c. &c. to the Church.

Philalethes.—I gather from all you have severally said, in our last most interesting conversation, that you are agreed that the object of this dispensation was either as a punishment upon the Jewish church, or as a favour conferred upon the Gentile church; and that in either point of view it is to end in severe and awful judgments upon Christendom. But I am somewhat surprised at finding that you treat this subject as a practical one, whereas I have always heard it spoken of as a pure theory, without any practical results whatever.

Theophilus.—This is ever the case: men who will not take the trouble of informing themselves about the matter in question, pronounce dogmatically upon the effects of that of which they confess they are ignorant. You may consider the duties arising out of this view of Scripture truth, under two leading divisions of, 1st, duties generally of the Christian church; 2d, duties of individuals. These may be also subdivided into duties, 1st, as ministers, 3d, as laymen; and these again with reference, 1st, to the church, 2d, to the world; and all of us ought to desire and aim after a better realization of our characters of fellow-workers together with our Lord (1 Cor. iii. 9.)

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either watching in the outer court, as it were, for our Lord's appearance, or entering more earnestly into the Holy of Holies, by private meditation and prayer; beseeching him especially to take from us that timidity which paralyzes our efforts, and give us boldness and activity in his service. The first duty in this, and all other things, is faith: looking for his coming, whilst infidels are crying, "where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Pet. iii. 4. Secondly, Watchfulness; "Behold I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15. This has reference to the Levites who were appointed to watch in the temple. If they were found asleep they had their garments cut off, and were compelled to wear them in their curtailed condition all the next day, that their want of fidelity in their charge might be apparent to all. See also Mark xiii. 33—37. and Rev. iii. 3. in all which places you will find exhortation to watchfulness coupled with the second coming of Christ. Thirdly, Active zeal; this is the characteristic of the persons described in Rev. xiv. 6. "the angel *flying*;" and in these days to be evinced by assisting in the labours of our various religious societies. Fourthly, Deadness to the world; for it is manifest that they who really believe the present dispensation to be so nearly at a close, that its consummation may be expected at any moment, can no more rivet their affections and interests to the

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things of the present scene, than they could build, and plant, and dance, upon ground during its agitation by an earthquake.

Philalethes.—It is quite obvious that a practical belief in the near approaching end of the present dispensation would produce deadness to the world, because we find that such was the effect produced by the preaching of the Apostles, as we learn from the whole tenor of Paul's two Epistles to the Thessalonians, and from Gibbon's sneering confessions (vol. ii. chap. xv.); and before our brother *Theophilus* proceeds, let me ask *Evander* what he has found in the Scriptures, respecting the duties of the church at this particular juncture.

Evander.—I will tell you with pleasure: but you must bear with me if I bring forward opinions which will not fit in to ordinary systems: yet, surely, our business is not to support Calvinism, nor Arminianism, nor any other ism, but to be guided by that which is written in the word of God. I find every where in Scripture a judgment according to works, and I think it highly necessary to bring forward this view, in order to promote the holiness of the Christian's walk. It will not, of course, be requisite to shew that I am not alluding to the mode of a sinner's acceptance with God; but leaving this milk of Christian doctrine, I am speaking of the highest point of a Christian's attainment in this world, his walk with God in all holy obedience; and I find that in almost all the passages in which the end of this dispensation is spoken of, a reward according to works is spoken of in connection with it. "The Son of Man shall

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come in the glory of his Father, with his angels, and then shall he reward every man according to his works." Matt. xvi. 27. Again, in chap. xxv. the parable of the unprofitable servant is evidently spoken by our Lord, of those who are his servants in the highest acceptation of that term. See, too, Luke xix. 12, &c. But not only is a reward according to works spoken of as connected with our blessed Lord's second coming, but an exhortation to be found walking worthily at the time when it shall take place, is constantly given when that subject is spoken of. Examine, therefore, the following passages for yourself, and the Lord give you a right understanding in all things. Eph. v. 5—7.; Phil. iii. 17—21.; Col. i. 21—23.: iii. 22—25.; 1 Thess. ii. 11, 12. 19.; iii. 11—13.; v. 1—23.; 2 Thess. i. 6—12.; Titus ii. 11—14.; James v. 7—9.; 1 Pet. v. 1—4.; 2 Pet. i. 5—11.; John i. Ep. iii. 2, 3. All which passages are clearly addressed to those *within*, exclusively.

Philalethes.—These passages, I have no doubt, refer to the rewards and stations which the Great King will assign, in his future kingdom, to his followers, according to the attainments they shall have made in spirituality of mind, and conformity to Him during the present dispensation. May I now beg our brother *Theophilus* to proceed from the point at which I interrupted him.

Theophilus.—I was proceeding to remark upon the duties which seemed to belong to us as ministers, amongst which duties I place, first, diligent study of the Scriptures, and prayer for peculiar instruction in the prophetic Scriptures, grounded

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upon the little that is known upon them by the church at large, and grounded also upon the nature of the instruction required. We find from 1 Pet. i. "That the prophets have enquired and searched diligently—searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified before hand—the glory that should follow." 10, 11. The same Apostle says again to us, "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ—we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light shining in a dark place, until the day dawn, and the day star arise in your hearts." 2 Pet. i. 16—19. Not only have we this direction, but we have also the example of Daniel, Elias, Jeremiah, men of like passions with ourselves, yet to whose prayers remarkable answers were granted. Daniel set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes; and whiles he was speaking in prayer, the man Gabriel came to him, and said, O Daniel, I am now come forth to give thee skill and understanding; at the beginning of thy supplications the commandment came forth, and I am come to shew thee. ix. 3—23. In Jeremiah xxxii. is a striking example of the earnestness of that prophet's supplications, and of the instruction in the impending destinies of his people which the Lord was pleased to vouchsafe to him. In Joel ii, 12. there appears very distinct directions for fasting and prayer upon subjects immediately re-

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lating to our present discussion. It is mentioned in the life of Mr. Dwight, that a remarkable revival was manifested in his church, in America, shortly after his people had set apart a particular day in the week, on which to unite in imploring an increased measure of the Holy Spirit for their minister and for his hearers, and 400 fresh communicants were added to them.

The second duty is to preserve a meek spirit on the subject of the prophetic Scriptures in our conversations, and other communications with Christians; to be on our guard to confine our public statements to points which can be maintained by direct and plain passages of Scripture, and not use analogies and types as the basis of arguments, but only as illustrations; and to avoid dogmatizing, or speaking with unseemly asperity of those who have no light upon the matter, because the church, like other persons, when asleep, does not like to be aroused. Some fathers have been so conscious of the ill-humour with which many people awake, when suddenly aroused, that they have caused their children to be awoke only by the sounds of the most plaintive and melodious music.

The third duty is to confine our discussions with the church to those great outlines on which the majority of Christians seem to be wholly in the dark. Many spiritual men are to be found, who have never given the subject a thought; and if particulars are entered upon, some one of these is fastened upon and reproved, and the attention is diverted from the general subject.

The fourth duty is to speak more bodly and

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fearlessly on the sins of the world, and on the sins of the church. Real Christian boldness in reproving sin is always mixed with mournings for the sin complained of. Scolding sinners, or even vehemence in reproving sin itself, does not arise from the movements of the Holy Spirit, but from pride. Christian abhorrence of sin arises from a real and spontaneous, and not affected horror of the effects of sin in calling down the indignation of Omnipotence, and in destroying the souls of men. Although Jeremiah was perpetually denouncing the coming of the day of wrath, he was earnest in praying to God to pardon the people, and so as it were to falsify his own predictions; unlike Jonas, a prophet shewn to us perhaps as a warning, rather than an imitation. "I have not hastened from being a pastor to follow thee," says he, "neither have I desired the woeful day." xvii. 16. Ezekiel also, when he saw the vision of the slaughtermen, fell upon his face, and cried, and said, "Ah, Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?" ix. 8. And it seems as if our blessed Lord could not get through all the woes which he was denouncing in Matt. xxiii. without breaking out into that beautiful and pathetic lamentation for Jerusalem recorded in ver. 17. It is one of the most god-like of all graces to weep at the thoughts of the miseries arising from sin, and to pour out our souls unto God in prayer, and in expressions of sorrow for the sufferings of others on account of their transgressions. Thus did Ezra ix. and Nehemiah, chap. i. Let it be al-

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ways remembered, that the church is not represented as rejoicing during the time that the judgments are being poured out, but only after all things are consummated, and the mystery of God's dealings is made clear.

Fifthly. We must not suffer our views of the fulfilment of the prophecies to modify, in the least, our actings on our commission as ministers of the Gospel, heralds of glad tidings, and preachers of salvation. Thus in Rev. xiv. the angel that goes forth pronouncing, that God's judgments are come, still goes forth preaching the Gospel. From Rev. xix. 1—6., there is great reason to hope, that many persons will have been brought in, even in the eleventh hour, and perhaps by seeing set before them the judgments now taking place in the world. The boast of ministers of the Gospel must still be, that which constituted the boast of the Apostle Paul, when he said, "God forbid that I should glory save in the cross of our Lord Jesus Christ," for a greater work has been done for us there than can ever be done for us again. One device of Satan will, no doubt, be to represent the cross as a little thing; as it were only the beginning of the work of Christ for us. Whereas, that is the grand alpha and omega of all our salvation: the most marvellous manifestation of the love of God, even of our Saviour, is, that he was slain for us.

Sixthly. Let us sit daily more loose to the world; have as few wants as possible; gratify them as little as possible, and devote our substance more to the relief of the necessitous, and

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to the promotion of the preaching of the Gospel in falling Babylon: the warnings of our blessed Lord throughout the Evangelists are very strong against those of his servants being found, at his coming, charged with surfeiting, drunkenness, and cares of this world. It is said, that many Jews in Poland have long been expecting to be summoned back to Jerusalem, and keep all their property in moveables, so that they are ready to set out at a few hours notice.

Seventhly. We must be particularly on our guard against the wiles of Satan; this doctrine is one of peculiar power against his kingdom, and therefore he will set himself with peculiar malice to destroy it, and chiefly, no doubt, by exciting the opposite of a spirit of love between those Christians who receive it, and those who are as yet unenlightened in it. Where a heart is surrounded by love to the brethren, there he cannot so easily penetrate, and the more Satan sees men on the Lord's side, the more will he be active in assaulting them.

Eighthly. Patience; we are come to the period when the patience of the saints will be peculiarly tried; we shall have to imitate the example of the Apostles, who, after they had been ill-treated, did not resent their wrongs, and excite a spirit of discontent and radicalism amongst the people; but being let go, they went immediately to their own company. To his saints, the Lord saith, "because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them

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that dwell upon the earth: behold I come quickly: hold that fast which thou hast, that no man take thy crown: him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name: he that hath an ear, let him hear what the Spirit saith unto the churches." Rev. iii. 10—13.

Anastasius.—Nothing can be more useful than the practical observations and enumerations of duties with which our dear brother *Theophilus* has favoured us. It is truly grievous to see how little Christian sympathy and love is excited for those who are suffering most from the obloquy of the professing world, and whose only crime is their zeal and their sincerity. But such a spirit of cold calculating selfishness has palsied of late the professors of religion, that there is no longer an holy emulation amongst them, who can do most for the service of the best of Masters; but all the anxiety is to avoid obloquy, to go with the stream, and keep to the happy mediocrity of knowledge, faith, and practice which characterizes that which is ambiguously termed, the religious world. I would just call your attention to the distinction to be made in the word crown, when in the original it is expressed by στεφανος, and when by διαδημα. The latter is part of the insignia of a reigning monarch: it is the former of which Paul speaks, when he says, " henceforth there is laid

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up for me a crown," στεφανος: "chaplet," would perhaps convey the idea better in English, although from the custom of placing chaplets on the heads of victors, in various competitions, whether of athletic or scientific contention, being discontinued in this country, it would not be easy to convey the idea in a corresponding term.

Aristo.—I cordially subscribe to all that our beloved brother *Theophilus* has said of the duties of every one who is really influenced by the belief, that the second coming of our blessed Lord draweth nigh. It appears to me to be quite evident, that the object for which any portion of truth is at any time revealed or given, so as to be felt, is in order that error may be convicted. As soon as Satan the deceiver had come into the world, it became necessary for Christ, the truth, and the revealer of truth, to come, in order to cast him out. The errors into which the church has at present fallen may be classed under three heads. 1st. That there are to be no judgments at the period when the times of the Gentiles are said to be fulfilled. 2. That a period of great blessedness is about to be brought in immediately. 3. That the millenial state is to be brought about by natural means: such as the diffusion of knowledge, commerce, peace, civilization, improved views of political justice, jurisprudence, political economy, arts, &c. &c. From these three errors have arisen three kinds of evil fruits; from the first, a total misapprehension of the actual state of Christendom; and from not perceiving that it is ripe for judgments, there is no union in

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the church respecting its hopes and fears; for it is not place, nor discipline, nor forms, nor ordinances, nor any of these kinds of things which can unite the whole church together, nor any thing but a community of hope and of fear. From the second error, namely, that there are to be great blessings expected immediately, there arises an exaggeration of the favour which God is shewing to the church. This is the leading error of all our Bible and Missionary Societies, which induces the managers of these bodies to keep back the lets and hindrances they meet with in their course from the knowledge of the church; concealment leads, in its turn, to a spirit of flattery and adulation, and this draws after it worldly accommodation; for wherever there is an extravagant hope, there is an extravagant desire excited to gratify that hope. If your hope be higher than the truth, you will have a desire higher than a right desire; you will have a lust; for what is a lust but an extravagant desire; and you will strive to gratify that lust by any means, however unscriptural; this is the secret of all that expediency-work which is so prevalent, so lavishly applauded in these Societies, although so contrary to all godly simplicity, honesty, and scriptural injunction. The third error takes away the glory from Christ; it is an error similar to what the error of the Jews would have been, had they expected a Gospel to come by the instruction of Jewish teachers, without a personal coming of Christ. Thus Christ the Mediator is left out of the means, and the means are looked to without the Media-

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tor, and Christ is dethroned from his mediatorial throne; whereas no mean is a mean of grace without the honour of it being referred to Christ the Mediator. Hence, they have no object on which to roll the honour of success, and therefore they divide it amongst one another; the Bible Society compliments the Missionary Society; this compliments the Bartlett's Buildings Society, and each, though professing to give all the glory to God, virtually says of itself, "by the strength of my hand have I done it, and by my wisdom, for I am *prudent;* and my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped." Isaiah x. 13.

Philalethes.—This is certainly the most christian, and the most just way of accounting for the various faults which the managers of these societies have committed; for it is obvious that their wish has been to do that which appeared to them to be most for the glory of God, and for the salvation of the souls of men; but it is most true that they have been instrumental in creating a very false impression of the extent of religion, both in Great Britain and on the Continent of Europe. Tell us then our duty with respect to these societies.

Aristo.—I will state my judgment therein to you with great pleasure; but I will first suggest to you a second use of truth, which is to direct our own conduct; and as our dear brother *Theophilus*

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omitted, in his divisions of practical duties, to allude to those which are peculiarly applicable to laymen, I will here mention a few. In this matter we must look for examples in the history of the church; and we there find, that whenever God had an important movement for his church to make, he has always had a man of power and policy, as well as a man of piety, in times of her emergency; and that he raised up powerful laymen to protect his ministers in fulfilling the work he had assigned to them. The present duty of laymen is clearly to protect, as far as in them lies, those ministers who shall faithfully fulfil the offices which our brother *Theophilus* so well laid down as their peculiar duty. Thus, at the first Exodus of his people, God raised up Moses, a man learned in all the learning of the Egyptians, who had been brought up in the king's palace, with the rank and title of the king's son, to protect the interests of his people, and finally to lead them out, with the assistance of his brother Aaron the priest, in defiance of all the opposition which the king could make. Thus also was Nehemiah, the king's cup-bearer, raised up to succour the zeal of Ezra in rebuilding the temple, and leading back the people from the Babylonish captivity. Many other instances might be cited to shew that God has at all times, when there was occasion for them, raised up men of power, as well as spiritual men, for the guidance and protection of his church, although at other times his flock is not found among the rich and noble. (1 Cor. i. 26.) In more modern times we observe that the same line of con-

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duct has been preserved. The Lord Mayor of London, and John of Gaunt, sat by the side of Wickliffe, and so protected him, when he would otherwise have most certainly been condemned. Lord Cobham was honoured in being allowed to bear testimony to the truth as it is in Jesus, even unto death, before either Cranmer, or Latimer, or Ridley. Luther owed his preservation repeatedly to Frederick of Saxony. In Scotland the sacrament of the Lord's Supper was administered in the houses of Lords Glencairn and Torphichen, and other noblemen, before it was permitted to be administered in any of the churches. Subsequently, in the times of the non-conformists, we find almost all their books (which are the spiritual food of the church at the present day, and which make all modern works on divinity appear but puerile drivelling in comparison to them) dedicated to some person of rank and influence who had protected them during their persecution. More lately still, Burchardt, the first missionary who publicly sold the Gospel of Jesus Christ in the towns of Mahometans, was sent out by Mr. Drummond, from Geneva; and Wolff, the first converted Jew who ever established himself permanently at Jerusalem, on purpose to preach the faith in Jesus of Nazareth as essential to the salvation of his countrymen, was sent out from England by two laymen, Mr. Drummond, and Mr. Bayford; and wherever Wolff went he found supporters and friends in the most influential laymen he met with, such as Mr. Salt, the British Consul at Alexandria, and

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Mr. Stratford Canning, the British Ambassador at Constantinople. In the 12th, 13th, and 14th chapters of the 1st Epistle to the Corinthians, we are informed that God distributes his various gifts to different members of his church for the benefit of his whole mystical body; and according to this arrangement, whilst he has commanded his ministers so to devote themselves to the study of his word as to become wholly withdrawn from the things of this world, and thereby become lacking in worldly wisdom, and policy, and skill, he raises up powerful laymen to protect them; and he is now working amongst the higher orders in this country, in order to provide, as it were, a nest for his turtle dove: although Satan, therefore, will raise up as much opposition now to the doctrine of the second advent, as he did to the doctrine of the first advent at the time when that took place, God will have now, as he had then, his Josephs of Arimathea, his Nicodemuses, and his centurions, yea, even those from among the very household of Cæsar, to do his bidding for his church's service.

Anastasius.—It has been commonly remarked, and much insisted on by Lord Clarendon, that priests have ever made but indifferent statesmen; and it appears from the Ecclesiastical History of the Old Testament, that the union of these two characters was not God's manner of procedure. The state of religion, relatively, between the higher and lower orders in England, has often struck me as very remarkable, in comparing what it was during the 18th, and what it is in the 19th centuries. From the time of the

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accession of the house of Hanover, to nearly the end of the reign of George III, real Christianity seems to have become quite dormant, if not extinct. The short, though brilliant career of Whitefield and Wesley, scarcely form an exception to this observation. If there were, as it seems now that there certainly must have been, any live embers of the holy fire, they were amongst the poorest classes, and entirely smothered by the rubbish of this world; whilst a scarcely disguised deism, or an almost acknowledged infidelity prevailed throughout the higher orders. The class of infidel books favoured this state of things; they almost wholly consisted of the half-learned, or half-metaphysical and voluminous works of Shaftesbury, Bolingbroke, Bayle, Frederick of Prussia, Voltaire, Rousseau, &c. &c., and consequently were never the common reading of the lower or middling classes in England. For the last twenty years, however, the style of writing has changed, and infidelity is now chiefly disseminated in such publications as have the most rapid sale amongst the lowest orders; whilst, on the other hand, some of the boldest and most conscientious followers of the despised religion of Jesus Christ are to be found in the very highest ranks in this country. The profession of religion has been found to be lucrative, and therefore all its professors have been accused of insincerity by infidels; but infidelity is now become lucrative; many persons gain a livelihood by writing for it, by vending its publications, by spouting in taverns in defence of it, and by railing against Christianity.

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Aristo.—This is truly an awful state for a Christian community to be in, and I know too well the correctness of what *Anastasius* has said, to feel otherwise than fearfully anxious upon the subject. The land seems ripening for destruction; the vessels of wrath seem preparing themselves, fitting themselves, for the day of wrath. It is a wise way of studying the subject of the judgments which are impending upon the Gentile church to look at the former judgments with which God hath in old times visited the earth; and not to multiply examples, more than there be need for, let us examine these four; 1st, the deluge; 2d, the destruction of Canaan; 3d, captivity of Israel and Judah; 4th, the destruction of Jerusalem. Before the 1st, certain prophets were raised up, such as Enoch and Noah, to give timely warning, and, as it were, to sound the note of preparation. Before the 2d, Abraham and the patriarchs were long preachers of righteousness, and men whose lives testified that God was with them of a truth. Before the 3d, the great prophets Isaiah, Jeremiah, Micaiah, Hosea, Joel, Amos, Micah, Habakkuk, Zephaniah, were all raised up immediately before that captivity, in order that they might, in their predictions of the one and subsequent recovery, shadow forth God's typographical providence of the great captivity in which the church has been since the days of Adam, and out of which it hath yet to be redeemed: thus the Bible may be said to be the history of the church in a state of captivity, with her hopes and her fears, and her anticipations of future deliverance. Before the 4th,

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it was the peculiar office of our blessed Lord and the Apostles, to testify to the Jews the destruction of Jerusalem; he came, as it were, to avert the judgment; peradventure they might reverence the Son, though they would not obey the voice of the prophets.

The cause of the deluge is given in Gen. vi.; we are there told, that the children of God were not careful to keep themselves distinct from the children of ungodly men, but mingled with them, intermarried with them, became earthly, cumbered with much serving, and so the distinction between the church and the world was lost. This error is a very common one down to the present day; and does not always (nor does it necessarily follow from the context that it did so in antediluvian times,) arise from any thing but a motive, which may be called good in a certain sense; the error is that of endeavouring to include the world within the bosom of the church, for its own benefit; God's command ever has been, and ever is to his children, "come ye out from among them, and be ye separate;" but the children are ever thinking that, by mixing with the world, they can entice the world to become children of God; the plan fails, as all plans must which do not emanate from God, and still more such as are adopted in direct defiance of his commands. This is one of the essential errors of popery, which is an attempt to embrace the world in the church: so there is in England a tendency in the church to take up with temporal rank, peerages, wealth, &c. as a bribe, and on condition of her acknowledging

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all the members of the political state as members of the church of Christ. The history given of the state of society, in the beginning of this chapter, runs over a very long period, and describes it as it existed probably for above 1,000 years before the flood came. In the earlier period of this degenerated state of the church Enoch was raised: his character is shortly and emphatically described in chap. v. 22. 24, "And Enoch walked with God:" whole volumes could not say more for any man than that "he walked with God." We are told by Jude that Enoch foretold the coming judgment, and he gave to his son the name of Methuselah, which signifies, "When he is dead it shall come," or, "at his death it shall be sent," expressive of his faith in the certainty of what God had declared by him coming to pass. Accordingly, the same year that Methuselah died did the deluge come. During 100 years did the old man witness the preparations of his grandson, in making that ark wherein his family of eight persons were alone, of all the inhabitants of the earth, preserved alive. Perhaps it is fanciful, but at least it is harmless, and it is certainly pleasing, to see in the extreme age to which Methuselah was permitted to draw on his life, an emblem of the extreme reluctance of God to bring down his threatened judgments on the world. Enoch is the type of what we ought now to be, and we ought, on no account, to be deterred from speaking of, and warning men concerning the judgments which we believe to be coming now; and thus Enoch's preaching is the model of what our preaching ought to be, as it is

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recorded by Jude, ver. 14, 15.; and we learn from the example of Enoch, that it is not only our duty to testify as he did, but also "to walk with God" like him. The crimes against which Enoch is said particularly to have testified, are such as were analogous to the sins of Cain, Balaam, and Core. "The way of Cain" was not only a murderous way, but an infidel way; the way which the spirit of infidelity takes; yet so little disgust does the character, the demoniacal character of Cain excite now, that two of our best modern poets, Byron and Shelly, have selected him as a subject on which their morbid geniuses delighted to expatiate. The way of Balaam, as we learn from 2 Pet. ii. 15., was the way of the spirit of avarice in the church: and we hear now of men, whose professions would lead us to hope better things of them, speculating in chapels, and counting the value of a ministry by the number of the congregation, or by the amount of money the preacher can collect. "The way of Core" was insubordination both in church and state; and never was that spirit more rife than in the present day. Ecclesiastical discipline has altogether ceased, and the fear of being priest-ridden has driven men headlong into the opposite error. The state shows no reverence to the church as an institution of God, although it makes use of her as an engine of government: and thus the children of the state, being taught to imbibe a want of deference to the church, carry the same principle against all constituted authority. These three evil spirits are well handled by Mr. Lewis Way, in a sermon

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preached before the Continental Society: against these, in all their modifications, Enoch prophecied an impending judgment. The judgments of God are not brought upon sins of one day, but on a long series of iniquities. The present, also, is a time of "hard speeches," as it was when Enoch witnessed against it; and in the coming of the then judgments was Enoch's faith tried. Three eminent servants of God testified their faith in the coming judgment of the deluge, and God justified their faith in three remarkable ways: Enoch was translated; Methuselah died just before the destruction came; and Noah was saved out of it: and thus it will be at the last judgment; as it was in the days of Noah, so shall it be in the days when the Son of Man cometh again. As Enoch was caught up to heaven, so "we *Gentiles*, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. iv. 17. As Methuselah was "taken away from the evil to come," (Isa. lvii. 1.) so shall many saints fall asleep in Jesus before his wrath is poured out; according as he says by Isaiah xxvi. 20: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast: for, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." As Noah was preserved in the ark, so shall the Jewish church be preserved in the wilderness, into which she shall be taken, (Cant.

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viii. 5; Hos. xi. 14, &c.) there re-betrothed, and kept from the antichristian tribulation. Enoch's translation was doutbtless out of great trouble, brought upon him by his faithfulness in witnessing of the coming judgments; and when Christ takes up his people to meet him in the air, it will be out of great and severe danger. As the judgment drew near, Noah, a different person from Enoch the first witness, was raised up immediately before the deluge. Let us now see his character in Gen. vi. 8, 9. "Noah found grace in the eyes of the Lord.—Noah was a just man and perfect in his generations, and Noah walked with God." Generally, when God has an important work to do, he raises up some one of the seed of his children for the purpose: and let us ever bear in mind, from this history, that we cannot be preachers of righteousness by mixing with the ungodly. "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier;"—therefore let us "endure all things for the elects' sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." 2 Tim. ii. 4. 10. "If God spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly," (2 Pet. ii. 5.) assuredly it is our great business now to separate ourselves, to shed tears even while we do it, but to declare fully, loudly, and unreservedly, the awfulness of the coming judgments. The present age has obscured the holiness of God by false views of his mercy; it is our part, therefore, espe-

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cially to testify of his holiness. It is well said by Young, that "a God all mercy is a God unjust:" and what the world means by a God of mercy, is a God who will allow men to sin as they list, and not punish them for it; so that they desire no better amusement than to sin, provided only they can be freed from the certainty or the apprehension of the consequences. But we must remember that it is not by the spirit of holiness, but by the spirit of pride, that we are testifying of God's holiness, if we are not full of tenderness and love in the manner of our testimony. It is the Spirit of God alone which can enable us to do this: even Jeremiah flinched from the fearful office of proclaiming the full extent of the then impending visitations. The object of Noah being raised up, and his office before God, we find stated in Heb. xi. 5. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith;" it is therefore the office of us, who believe in this coming judgment, now to bear witness that the grandeur of this world is passing away, not by changing our conditions, but by shewing that we care nothing about them. Such, then, being Noah's office, we have Noah's work described in the same chapter of Gen. vi. 14—22; and "according to all that God commanded him, so did he." The ark is the church, and all the works of the church are like the planks of the ark, which keep those who are within safe, and keep the danger out. Reading

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the Scriptures, prayer, frequenting public worship, observing family and private devotion, reverencing ministers, attending to the ordinances, &c. &c. these things, unless they are looked upon as of God's appointment, will not convey to us the blessings which God will only communicate by these means. The church, in the present day, is the true ark, and unless we reverence the appointed offices in her, she cannot prove the means of deliverance to us. Ministers should be especially diligent in preaching the word; administering the ordinances, and fulfilling every part of the ministry; and in showing themselves dutiful to the church: for nothing will tend so much to spread abroad a spirit of irreverence to her, as any remissness on the part of her ministers: whereas even the outer court is sanctified by that which is within: if the ministers, who are the salt, lack saltness, how can the earth be salted? The preacher of righteousness, Enoch, walked with God, and was the translated one: the preacher of righteousness, Noah, walked with God, and was the saved one; and it is only by our treading in their steps that we ourselves can escape.

Josephus.—I feel the justness of the observations of our dear brother *Aristo* so forcibly, that I earnestly pray for more zeal in the service of my Lord and Master. I have many times proved that the more fearlessly we act, the more safe we are; and the more worldly prudence and management we use, the more danger we run. All schemes for the civilization or instruction of men which have been resorted to in the East, except the preaching

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of the Gospel, have only ended in making them change one folly for another: some Musselmen have changed their creed in order to drink gin; some Jews in order to eat pork; and some Papists in order to avoid the tyranny of the priests.

Crito.—The expression of the Apostle in 1 Thess. iv. 17. "We which are alive and remain shall be caught up in the clouds to meet the Lord in the air," seems to refer rather to the third and last act of Christ's coming to judgment, namely, at the end of the world. The event which we are to look for at the intermediate act of Christ's coming to judgment at the end of the Gentile dispensation, I conceive will be a remarkable preservation of the church, like that of Lot from the destruction of Sodom, and that of the church at Pella at the destruction of Jerusalem. Then he will send forth his angels, and gather together his elect, perhaps by an invisible ministry, though in the case of Sodom, their ministry was visible. In reference to this deliverance, the church is directed to remember Lot's wife, that is, to let no worldly considerations prevent their embracing that only hope of escape which will then be offered to them. For this, I conceive, the Christian ministry should now prepare the church, as Christ prepared his church by similar injunctions: were the church at this time to be delivered from destruction, by being caught up into the air, there would be no need to caution them to remember Lot's wife; such a caution can only have reference to a temporal deliverance, which they may embrace and be saved, or neglect and perish. Hence arises

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the importance of preaching the coming of Christ, and of preparing the church for that great event.

Basilicus.—There must needs be great defect in the practice of the church, as long as there prevails so much error in its principles; and, at the present day, the practical duties and relations arising from a due distinction between the *spiritual* and *personal* kingdom of the Saviour are small, irrelevant, or wholly overlooked, in comparison to the result which would ensue from referring them all, (not to the day of death, but) as the Apostles uniformly did, to the blessed hope, and glorious appearance of the triumphant Jesus: and thus it is that God hath concluded both Jew and Gentile in unbelief: the Jew as to the humiliation, and the Gentile as to the exaltation of Messiah in the scene of his sufferings.

Sophron.—There is a remarkable difference between the fasting and praying of the first churches and those of the present day: we talk of religion, and study theology on sofas, whilst they learned it in the sight of racks and martyrdom. Our present duty clearly lies in a more strenuous preaching of the Gospel than ever, and the more as we see the judgments drawing nearer; and our encouragement in so doing is to be found in Rev. vii. 14., which seems to describe those who are converted during *the* great, *the* last tribulation. We must take care in looking for, and in preaching the crown, that we do not lose sight of the cross. Neither are these days in which laymen ought to be content with sending out labourers, they ought to labour as preachers themselves.

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Anastasius.—Not only before the establishment of the Levitical priesthood was the head of every family a priest in his own house; but in subsequent times God has been pleased to honour laymen by being his prophets. Joshua, David, Solomon, Isaiah, Daniel, and many others, might be mentioned; and in these latter days, Sir I. Newton, Mede, Cuninghame, Frere, Bayford, Brown, Tilloch, &c. have been blessed in having their minds enlightened in the prophetic parts of the Holy Scriptures. That this is a very distinguished honour, may be learned from 1 Cor. xii. 28., where the Apostle places the understanding of prophecies as the second highest office in the Christian church. Laymen should principally bear witness of the truth, in places to which ministers either cannot have access, or from which the clergy ought to exclude themselves, as being of too secular a character. In the 4th chapter of the Acts, boldness is three times mentioned, as an accompaniment of the Holy Ghost in the hearts of believers. All Bible and Missionary Societies ought to be encouraged to cry, "Fear God, and give glory to him, *for the hour of his judgment is come*," Rev. xiv. 7., a passage which the Societies are very fond of applying to themselves; but the last clause of it, they seem by common consent to overlook. It is our especial duty to encourage all Societies for preaching the Gospel on the Continent of Europe, the great scene of the apocalyptic drama, and to show our brotherly love to those faithful followers of the Lamb, who have been driven out of the Swiss National Churches,

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on acoount of the testimony which they have borne to Jesus; and to encourage them to call aloud to the inhabitants of Babylon to flee out of her, and to warn every man not to worship the beast and his image. Rev. xiv. 9.; Isaiah xlviii. 20.; Jer. l. li. In proportion as we feel the evil that sin is causing, and will cause upon the earth, so shall we be earnest in praying, "Come Lord Jesus, come quickly: thy kingdom come, thy will be done on earth as it is in heaven."

Isocrates.—We should be on this, as on all other subjects, cautious in stating any thing that we do not see clearly spoken in the word of God; but having once made ourselves satisfied of that, no pretext of caution should make us withhold it from the world.

Anastasius.—This is quite true, and it is impossible too strongly to condemn the spirit which prompted Mr. Cecil to withhold much truth that he knew from the flock over which the Holy Ghost had made him overseer in St. John's Chapel: a system that proves an utter misapprehension of that which ought to be the principal point in all that we say, and in all that we do, namely, a manifestation of the glory of God in Jesus Christ. It is an unsound view, which makes the exclusive object to be the salvation of sinners, of which the preaching of Christ is to be the means; the great object should be the testifying of the glory of Christ, of manifesting which glory the salvation of sinners will be the means. Ezekiel trembled at the commission which was given him; being about to be sent "to the children of Israel," as

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Jeremiah had been "ordained a prophet unto the nations," in order to fit him for his office, he was shown a vision of Israel's glory: he received directions to go and declare God's message two several times, ii. 3. and iii. 4.; but instead of going to deliver it, "he went and dwelt by the river of Chebar, and remained there astonished among them seven days," iii. 15. upon which the Lord rebukes him, and tells him, that if he does not speak as He has commanded, the blood of the people shall be on the head of the cautious and timid prophet. There is a fine passage in the Paradiso of Dante, in which St. Peter is made to censure the Popes of Rome with great indignation, and he warns the poet not to conceal from the people that which he had not concealed from him.

> E tu, figlinol, che per lo mortal pondo,
> Ancor giù tornerai, apri la bocca
> E non asconder quel ch'io non ascondo.
>
> CANTO XXVII.

Theophilus.—It is certainly the duty of laymen to testify of the truth of God in places where ministers cannot enter. Two laymen were honoured by being enabled to stand by our Lord when his disciples forsook him, and who took down his body from the cross: they seem also to have been naturally timid men, for Nicodemus came to our Lord by night, and Joseph of Arimathea was not in the council at the time he was condemned. When nobody would go near the cross of the despised Nazarene but women and the common people, the Lord sent these two timid men to

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make this bold confession of their attachment to him who hung there, before Pilate. This was a time of difficulty and danger to them, and it is in such times that the Lord chiefly makes use of laymen; and may all laymen who love Jesus Christ remember this. Peculiar boldness is required in ministers at this time, particularly in testifying of the sins of the church, joined with much tenderness, that they may not be found in the act of smiting their fellow-servants. "Lift up thy voice like a trumpet," is the motto for ministers at the present day. Laymen ought to be much in prayer for their ministers. There is no doubt a great deal of secret love going on, and a great part of the joy of the saints hereafter will consist of the secret love and prayer being revealed then, which has been offered for each other now. The doctrine of the kingdom will be a great means of making men sit loose to the world. Modern religious societies have been the cause of making ministers think more about money than they did formerly; for it is not now so much a question concerning him, "is he pious, or not?" as "what can he give, or collect;" and the test of the piety of a parish, is the amount that it sends to the Societies. This has led to many clergymen taking pupils, and neglecting their flocks, and thus a worldly spirit has crept in amongst them; and as the church becomes more simple, Christians will cease to imitate mere worldly moralists, in doing all things which are not positively sinful. Laymen may assist much in this work by resisting late hours, which are a

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great drawback to spirituality; late hours either obstruct family worship altogether, or cause it to take place when the bodies and spirits of the worshippers are too fatigued to be so employed to any profit, and nothing is given to God but the refuse of exhausted nature. It is a great point for the true church to come out from all worldly conformity and half-measures, and say at once, we do not look for Satan to help us. We must hold by the Societies, although Satan has introdued great evil into some of them. Zech. viii. 20, is strong in their favour.

Philalethes.—It is surely an unsound reason for withdrawing from Societies, that the managers of them conduct business badly. The majority of evil doers always accuse the few who stand on the Lord's side with being the troublers of Israel, as was the case with Elijah and the Prophets of Baal, Micaiah, and many others.

Aristo.—It is the duty of ministers, when Societies behave ill, to act as Paul did at Antioch, when all the apostles, and even Barnabas, had gone back to Judaism; he withstood them, and we know not with what effect at that time; but afterwards he caused the matter to be brought before the church collectively. In like manner, we ought to protest against the misdeeds of Societies, repeatedly and continually, but never leave them, unless they make our adherence to them a compromise of duty and conscience. It is impossible to give a distinct rule, when caution and when boldness should be used respectively; the spirit of a man cannot be walled up and fenced by words and

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rules; and we must trust and rely upon the Holy Spirit to direct us at each time to say what is most fitting for the occasion.

Anastasius.—The plan which is recommended by our brother *Aristo*, seems to be that which was acted upon by Mr. Haldane and Mr. Drummond, with respect to the Apocryphal question in the Bible Society; for it appears from some of their publications, that they for several years remonstrated with the Secretaries, and with the Committee in private, before the subject was brought before the body of subscribers.

Philalethes.—You told me, *Aristo*, that you considered the deluge, the destruction of Canaan, the captivities of the Jews, and the taking of Jerusalem, as types of the judgments impending over Christendom; but you only explained the first of these types; will you have the kindness to enter into some farther particulars on the second of these?

Aristo.—I will do so with great pleasure; and let me beg you to bear in mind, that these great events are not erected into types by me, but that the Holy Ghost hath directly referred to them as the types of the last and great destruction, as you will see in the case of the deluge, at Luke xvii. 26.; 2 Peter ii. 5.; 1 Peter v. 13.; where the Apostle calls Rome, Babylon; and Rev. xi. 8.; where the city is called Sodom and Egypt; and for the destruction of the nations of Canaan being a type, we have, if possible, still fuller testimony, in every one act which befel the Israelites, during the first Exodus, from the Passover to the fall of

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Jericho, being quoted by the apostles for this purpose; as Pharaoh, cloud, Red Sea, manna, Jordan, &c. &c. therefore we are quite certain, that to consider in this light, is according to the mind of the Holy Spirit. Abraham, who was to possess the land of Canaan, was brought into it to be a witness for righteousness. His removal from Ur, (though it might be primarily for his own good, and the trial of his faith in order that he might become the type of the church, to whom it is the first commandment to hate and forsake our father's house, that is, the whole present humanity and affections of man; although this, I say, was the first motive in the command which he received, yet it) was intended also as an act of mercy to the land of Canaan, in sending to reside amongst them a man who "walked with God," as a witness to it for righteousness; in like manner as Enoch and Noah had been witnesses in their days before the flood. Let us take notice from this example, that if we would be witnesses for God we must forsake ourselves; ponder upon this, my dear brethren, and consider what a thing it is to have God alone always before us in every thing that we do, and have no secret reference to any plan or purpose of our own; it is a glorious, but it is a mighty and an awful character, to be a witness for God. As Paul could boast of having begotten sons through his testimony of the Gospel, 1 Cor. iv. 14, 15.; 1 Tim. i. 2.; Tit. i. 4.; so had Abram "gotten souls in Haran," Gen. xii. 5. "and into the land of Canaan they came." Here he is said to have been "confederate," to have joined himself

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to certain men in the land, no doubt the few who were faithful in it, xiv. 13. The Christians who have gone out in these latter days, as witnesses against Babylon, have, in like manner, joined themselves to, and become confederate with, all the faithful men they found in it; thus did Mr. Haldane and Mr. Drummond at Geneva, the chief city of "the God-denying apostacy." (Bishop of Salisbury). God gave to Abram high honour in the sight of the people of the land, by delivering the nations through his means; and, perhaps, if all his servants possessed the faith and devotedness of Abram, God would always give them honour in the sight of their enemies. Abraham would have none of the spoil, which teaches us how pure all servants of the Lord ought to be; especially we must avoid deriving gain from our service of God. It is not to be denied that England, with all her manifold transgressions, nevertheless possesses a greater number of persons professing the faith of Abram, than any other country in Christendom. Let us trust that this faith, which has been put into our hearts, is the earnest of greater blessings in store for this land; and let us not forget the signal deliverances which the Lord has already effected for, and by, us during the last 30 years. The nations of Babylon have been delivered by our hands, as the nations of Sodom and Gomorrah were delivered by the hands of Abraham; and to make the parallel more complete, we would not take the smallest share of the spoil. I do not stop to enquire into the wisdom of this, in a political or economical view, either in the case of England, or

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in the case of Abram; I only state the fact as an important feature in the similitude. Although the punishment of the Canaanites must have been in God's eye, when he called Abram, Gen. xii. 7. he delayed to inflict it until their iniquity was full, xv. 16. God gave a warning, first in the destruction of the cities of the plain, and even to these was Lot sent as a witness, so that he would not take, as it were, the first ripe grape of the vintage of wrath, without having given them a witness, 2 Pet. ii. 8. and thus God will always speak before he brings down a judgment. "Shall there be evil in the city, and the Lord hath not done it? surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophecy?" Amos iii. 7, 8.; therefore God will not bring any judgments, without revealing the same to the children of Abraham, his faithful servants. At the same time that Abraham got the account of the judgment coming on Sodom, he received likewise a more clear and precise annunciation of the birth of Isaac; and we shall find corresponding instances of the divine procedure throughout the prophets, in that wherever a tiding of judgment is made, a revelation of a new coming blessing is made also. When Abraham heard the tidings against Sodom, he forthwith betook himself to intercede for the righteous, but for the righteous only, within the city, so that it is not only necessary to be on our guard against harsh and irascible feelings in denouncing the judgments of God against sin, but

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also against the false humanity of natural feelings, which would make us confound the wicked with the righteous. Our present duty is to intercede for the righteous in Babylon, and to send preachers of righteousness into her, to warn them to come out of her; and if I were required to express in one word the present duty of the church, I would say it was INTERCESSION. Let us likewise be comforted in the thought that God does not refuse us because there is dross in the gold; we do not duly appreciate our liberty before God in pleading for others, but are too much straitened by a sense of sin. Yet we have striking examples of the power and efficacy of pleading with God; witness Exod. xxxii. 11—14.; Numb. xiv. 12—20.; James v. 13—16. In these passages we have instances of intercession, judgment, and intercession again, an order which is usually preserved, so that wrath is supported on either side by love; thus love rises, like a tide, into indignation and zeal; it is very hot, but sinneth not, and settles down again into the low waters of tenderness.

For the sake of Lot the judgment was delayed on Sodom, Gen. xix. 22. The angels were sent to Lot, and Abraham entertained them by the way. Let us learn, too, from hence, the duties of hospitality to strangers. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. xiii. 2. and use hospitality not grudgingly. Abraham accompanied the angels, "to bring them on their way;" and if he had not given them this Scotch convoy, he would

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not have had the intimation of the coming destruction on the cities of the plain. Lot's intercession likewise saved the town of Zoar. God took Abraham after this and led him about until the iniquity of Canaan was full. He saved Abimelech's house, and blessed it for Abraham's sake, notwithstanding Abraham's sin; we may learn hence not to be discouraged by a sense of sin from praying for others, but rather take it as a token for good, that God has made us sensible of it; here, too, again, Abraham had honour in the sight of the king.

After Abraham's death, God took Israel into Egypt, and Egypt was preserved for the church's sake, and by the church, even by Joseph, a type of the head of the church, who was cast out by his brethren; and from all these examples of the servants of the Lord being cast into tribulation, we may learn, that if we are to be faithful witnesses for God, we must lay our account to be obliged to forsake all our worldly delights. In Egypt, also, did the church get honour in the sight of both king and of people, in saving it from famine. Afterwards the king oppressed the church and commanded the midwives to slay the male children of the people; but they feared God, and disobeyed the king; by which the Lord again interposed for the salvation of the church. Exodus i. 17. 20. Laymen may take example from this; for it may come to pass, that Satan may prevail upon future kings, and future governments here, to destroy the church, although we are now in full enjoyment of Christian privileges.

From Stephen's speech, in Acts vii. and from

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Heb. xi. we learn, that Moses was a great man, and had attained to an exalted station in the court of Pharaoh. He knew that the Lord would deliver his people, and although he had not received the commission to undertake it, yet, calculating that the 400 years of their predicted captivity, Gen. xv. 13., was expired, and thinking, as was natural to a learned and powerful man, that he could accomplish the deliverance by his own might, being also fully persuaded of the promise, he waited not for the directions of God to commence the undertaking. At first the people rejected Moses as their deliverer, ver. 25.; so at his first appearance did they reject Christ, and would not suffer him to rule over them; but as Moses afterwards brought them out of Egypt, so the same Jesus will come again, after having, in the mean time, as Moses did, gotten himself children from among the Gentiles, to deliver his people. The deeper theology, which represents Christ as the sinner, though sinless, is correct; at his first coming he was the substitute and suffered; but at his second, he will deliver and reign. The coming of Moses from Sinai is not a type of Christ's coming from Bethlehem, but of his coming in glory, as was also his own transfiguration on Mount Tabor. The coming from Bethlehem was in too mean a manner to be the antitype of the wonders of Sinai. In the coming of Christ in glory, will be fulfilled the prophecy of a prophet being raised up like unto Moses, and him hey *shall* hear. We fail of attaining to the full lory of the Gospel, if we overlook Christ's second

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coming. For however we love the cross, it is not Christ's revelation complete; there is a glory higher than the cross, which will carry the Christian to higher elevation.

When at length, by the command of God, Moses did go to Pharaoh, he asked him to let the people depart and serve the Lord; this Pharaoh refused to allow them to do, and God began to plague him with gradual judgments: nor was his final destruction accomplished until after many and reiterated warnings. From Exod. xxiii. 20. we find that the Lord had long ago written the death-warrant of Canaan, and hence all that intervened between the giving of the promise to Abraham, and the fulfilment of its accomplishment, was but an instance of the patient waiting of God. Even Jericho had a warning, for Rahab was not only saved by it herself, but renders her testimony that the whole land had heard of God's dealings for his people, and that therefore Jehovah assuredly is the God of heaven above, and of the earth beneath, Joshua ii. 11. In like manner the Moabites had warning by Balaam; affording further proof that the Lord proceeds with great long-suffering to the judgments, but, at length, the cup being full, he assuredly sends them. From all these cases, and from many more which might be brought forward, we learn to look with the eyes of enlightened Christians upon the great historical and political events which we daily see taking place around us; we are taught by the Bible, that God's providences, which we find in the world, are only the word of God in act; that

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is, the enacting of that which in the Bible is declared. In preaching concerning the judgments, we ought to receive God's truth as Abraham did; that is, all combined; the wrath and the promise; then betake ourselves to intercede, as Abraham did, and then proceed to declare it with boldness and wisdom, with consideration towards those to whom we speak. If a minister declare God's truth, however ill he does it, yet he is innocent of the blood of the people; and we may rest assured, that for one error which arises from preaching too boldly, there are an hundred errors arising from preaching too timidly.

Philalethes.—Do you think it probable that the last great tribulation will be one which will be common both upon Jew and Gentile?

Anastasius.—The persecutions which Satan has raised up, whether by heathen powers or by the papacy, have had for their object the destruction of the spiritual church of Christ: but as this church is invisible, his agents have often missed their intended objects, and sometimes fallen upon wrong. There is a very beautiful story founded upon the heathen persecution of the early Christians, entitled Valerius, said to be written by Mr. Lockhart, which I recommend for your amusement. Since the preaching of the servants of Christ among the Waldenses, Lollards, Protestants, &c. and the national existence of the Jews, have been the only things which prevented the absolute dominion of the Popes, and therefore drew down persecution from them; so the testimony of Christians to the coming of Christ to

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judgment, and the fulfilment of the promises given to the Jews, will be the grand obstacle to the universality of the scepticism of these days, and will consequently draw down persecution from the infidels upon both Jew and Christian. When the time was arrived for the Jews to enter into the promised land, Caleb and Joshua gave a good report of it: the people, however, called out to have the men stoned who gave this testimony. So now that the time draws near for the Jews to enter once more into that same land out of which they never shall be more ejected, the cry is every where raised against those who declare this truth. In like manner "it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets, and all the people took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying—this city shall be desolate without an inhabitant? and all the people were gathered against Jeremiah in the house of the Lord." Jer. xxvi. 8, 9. And thus those Ministers who shall be found to warn the church boldly and unequivocally of the coming judgments upon Christendom, will assuredly undergo the same persecution that they did, who proclaimed the impending visitations on Judæa.

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CONVERSATION THE THIRD.

Doctrine of Scripture concerning the present and future Condition of the Jews.

Philalethes.—In our first conversation you explained the word συντελεια to mean "the simultaneous closing of more things than one;" will you have the kindness to mention some of those things which you consider simultaneous with the fulfilment of the times of the Gentiles?

Anastasius.—That which runs principally parallel with the times of the Gentiles, we may naturally expect to find will be the times of the Jews; and it is delightful to find, that the attention of the church is now drawing towards the ancient people of God. A change is also taking place in the sentiments which the Jews entertain towards the Christians, and towards the object of the Christian hope. This is doubtless the budding of the fig-tree, an emblem of the Jewish nation, which has assuredly borne no fruit to its Lord during the whole of this dispensation, agreeably to the curse which was passed upon it, and which was to last εις τον αιωνα. Matt. xxi. 19. But let us hear *Philemon* upon their present and future condition, for he has studied the Scriptures which relate peculiarly to the Jews far more assiduously than I have.

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Philemon.—In directing your attention to those parts of holy writ, which refer exclusively to the present and future condition of the Jews, it is very important for you to remark the distinction, which is therein preserved in speaking of the ten, and of the two tribes. This distinction is observable as early as in Deut. xxviii. 36—48, where Moses foretels the captivity of the ten tribes: the passage is strictly applicable to the ten tribes going into captivity in Assyria, which was their final overthrow, for at that time they had a king; but the passage is wholly inapplicable to the destruction of Jerusalem by Titus, which was the final overthrow of the two tribes, because, amongst other reasons, at that period they had no king: and, secondly, it is declared, that in their captivity they shall serve gods of wood and stone, which the ten tribes did, whereas the two tribes have never become idolaters.

The destruction of the two tribes is described from the 49th to 58th verses of the same chapter, and again by our Lord in Luke xxi.; and with how awful a minuteness it was fulfilled, may be seen by consulting the history of the destruction of Jerusalem by Josephus. The same distinction is continued in various parts of the prophets, such as Ezek. xxxvii. 16. "Moreover, thou son of man, take thee one stick, and write upon it, For Judah and the children of Israel, his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel, his companions." In Isa. xi. 12, it is said that the Lord "will assemble the *outcasts* of Israel,

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and the *dispersed* of Judah, from the four corners of the earth," where the return of both the ten tribes and the two tribes is spoken of: and in Hos. xiv. 8, "Ephraim" (the ten) is described as saying, "What have I to do any more with idols?" from whence we may infer, that these will continue idolaters until the time of their restoration; and this may serve to indicate to us, that we have to seek them among the heathen nations. As this distinction, then, is kept up in Scripture throughout, it is very necessary to preserve it in our own minds during our consideration of the present and future condition of the Jewish people. With respect to their present condition, it is indeed one of awful though righteous severity; every denunciation which was ever made against them has been accomplished, *usque ad unguem.* I have already pointed out to you that in Deut. xxviii. See again that in Isa. vi. 9, 10. "Go and tell this people, Hear ye, indeed, but understand not; and see ye, indeed, but perceive not: make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and be healed." This awful denunciation was completed by our blessed Lord himself, (Luke viii. 10.) where he tells his disciples, "To you it is given to know the mysteries of the kingdom of God, but to others in parables, that seeing they might not see, and hearing they might not understand." See again Hos. iii. 4. "The children of Israel shall abide many days without a king, and without a prince, and without a sacri-

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fice, and without an image, and without an ephod, and without teraphim," remarkably fulfilled in that they are the only people on earth, who have not the possibility of exercising their own religion. It is another remarkable feature in their history, that God has constrained them to become the unwilling witnesses to the truth of his Gospel, as he made Balaam of old the unwilling prophet of good to his people: and the truth of God is further made manifest by the way, in which they are maintained as a distinct and peculiar people. Papists and Turks have equally endeavoured to extirpate them, but in vain; as the Jews whom Mr. Wolff met with in Arabia heroically exclaimed to him, "Oppression cannot bow us, nor tyranny shake us," according as it was predicted by Balaam, "The people shall dwell alone, and shall not be reckoned amongst the nations," Numb. xxiii. 9; and again by Jer. xxxi. 36, that the seed of Israel should not cease from being *a nation* before the Lord for ever. The judgments upon the Jews, however, are for a limited period, namely, only "*until* the times of the Gentiles are fulfilled," Luke xxi. 24; and this is to be understood with respect both to their temporal and spiritual adversities. Many passages in holy writ cannot have any application but to the lineal descendants of Abraham, and neither have, nor can have, been hitherto fulfilled. One of the most striking of these is in Deut. xxx. 1—5, "And it shall come to pass when all these things *are come upon thee*, the blessing and the curse, which I have set before thee, and thou shalt call them to mind

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among all the nations whither the Lord thy God hath driven thee; and shalt return unto the Lord thy God, and obey his voice, according to all that I command thee this day, thou and thy children with all thine heart and with all thy soul: that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all nations whither the Lord thy God hath scattered thee. If any of thine be driven out into the outermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shall possess it; and he will do thee good, and multiply thee above thy fathers:" the concluding verses of the preceding chapter bring their then future history down to the dispersion by the Romans, and therefore the passage in question must relate to their future temporal prosperity. In Ezek. xxxvi. also, both temporal and spiritual blessings are promised, the former from ver. 1. to 24. the latter from 24. to the end. It is often said to be a matter of little importance whether the Jews will be restored to their own land or not, a sentiment against which we cannot too strongly protest; for since the truth of God is pledged in the matter, the fulfilment of the prophecy is of infinite importance to every individual believer. The dealings of God with his ancient people are precisely similar to his dealings with his spiritual church; and if God did not restore his backsliding people, it would seem, that his promises might fail with respect

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to his backsliding church, and hence the want of fulfilment would shake the rock, upon which our hope and faith are built. It is to be observed, that the prophecies of their conversion, and of spiritual blessings, are carefully distinguished from those, which we have been just considering, which relate only to their temporal advantage. These spiritual blessings are spoken of in Deut. xxx. 6. and Ezek. xxxvi. 24. to the end. Four rules have been laid down to enable us to distinguish those prophecies, which are still clearly unfulfilled. 1st, When Israel and Judah are both separately mentioned, as Jer. xxxi. 31. and Ezek. xxxvii. 16. 2dly, When permanent blessings are promised, as in Ezek. xxxix. 25—29. 3dly, When these blessings are spoken of as enjoyed under king David, Ezek. xxxvii. 24; Hos. iii. 5. 4thly, When they are connected with the conversion of the world, Psalm cii. 13—15.

Philalethes.—In what manner do you suppose that their restoration will be brought about?

Philemon.—It appears very clearly from Isaiah xviii., (which I recommend you strongly to study, with Bishop Horsley's comment on that passage,) as well as from xlix. 22, that their temporal restoration will be brought about by providential circumstances, and mainly through the instrumentality of a maritime nation. But with respect to their national conversion, it seems as if that would take place by the personal interposition and appearance of Messiah their King, in proof of which, I would refer you to Isa. lix. 20. and Rom. xi. 26.

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It is a great mistake of the Christian church to imagine, that the whole nation is under blindness, whereas there has always been, and is now, a remnant according to the election of grace; for only *some* of the branches are said to be broken from the olive-tree, ver. 17, and blindness is said to have happened only *in part* unto Israel, Rom. xi. 25, and this is to last no longer, as I observed before, than *until* the time of the Gentiles be fulfilled. It was the opinion of Mede, that the conversion of St. Paul is a type of the manner of the conversion of Israel, (see B. V. chap. 11.) This opinion receives considerable support from the language of the apostle himself, in speaking of that event to his favourite proselyte Timothy, 1 Ep. i. 16. It is a true saying, and worthy of being universally received, that Jesus Christ came upon the earth to save sinners, of whom I am the first; but on this account I received mercy, that in me first, Jesus Christ might indicate all long-suffering for the type of those about to believe on him to eternal life.

Philalethes.—Stop one minute till I ask *Anastasius* to explain to me the justness of this translation.

Anastasius.—I see nothing in the translation given by *Philemon*, essentially different from that of our English authorized version, although he makes it somewhat more forcible. As I mentioned to you before, I would never think of establishing any truth by a mere verbal criticism; an error which Holloway, and some of the most ingenious of the Hutchinsonian writers have committed; but if we

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can render the meaning of the original passage more clear by such criticisms, it is certainly wise so to make use of them, and not to be deterred by the anathemas of the timid or the indolent; for whatever on this, or on any other subject, compels men to think, that is to labour, will always arouse their hostility. On this account, a work entitled Palæoromaica, which appeared three years back, was most vehemently attacked: it abounded, however, with excellent verbal criticisms, although the hypothesis of the writer was untenable to the extent, to which he endeavoured to carry it. I suppose the word which chiefly staggers you in the translation is "type," for "pattern;" yet, in fact, they are very much the same: the original is ὑποτυπωσιν, and if you consult your Scapula, he will tell you, that the meaning of the verb ὑποτυπόω, is to *inform, delineate, subject to the eyes, represent, inform of the appearance of a thing.* But as I will not build much upon a verbal criticism, neither will I build much more on the *ipse dixit* of a Lexicographer, however learned, as I fully admit the force of Payne Knight's remark to Price, that "a dictionary is the remembrancer of the scholar, but the oracle of the dunce."

Philalethes.—Does Mede give any reasons for his opinion?

Philemon.—Yes, several, and draws the following parallel between Paul's conversion and the future calling of the Jews.

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1 Paul among men the greatest zealot of the law and persecutor of the way of Christ.	1 The Jews amongst nations the most obstinate zealots of Moses, and most bitter enemies of Christ.
2 Paul, in the height of his persecuting zeal, found mercy, and was converted.	2 The Jews, though persisting to the last in their mortal hate to Christ, yet will God receive them.
3 Paul converted by extraordinary means, not as were the rest of the apostles by the ministry of man, but by visible revelation of Christ Jesus in his glory from heaven.	3 The Jews will not be converted by the same means as those which convert other nations, but by the revelation of Christ in his glory.
4 The companions of Paul saw the light only, and were amazed, but neither saw Christ nor heard his voice.	4 The Jews will perceive Christ in all places where they are dispersed; but not the Gentiles amongst whom they dwell, although they may see the light by the conduct of the Jews.
5 Paul was no sooner converted, than he began to preach, being fully instructed in all mysteries of the Gospel without farther teaching: yet fourteen years afterwards, the rest of the apostles gave him the right hand of fellowship, thereby acknowledging that they were of one opinion.	5 The Jews will no sooner be converted, than they will be also illuminated in all branches of Christian doctrine, and the spiritual church will immediately hold out the right hand of fellowship to them, and acknowledge, that they are all of one mind.
6 Paul, called the last of the apostles.	6 The Jews, called the last of all the nations, in *orbe Romano*, or in the circuit of the apostle's preaching.
7 Paul, when converted, the most zealous of all the apostles.	7 The Jews, when once converted, the most zealous of the nations.

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8 Till Paul was converted, the Gospel made small progress amongst the Gentiles, but by him it prospered wonderfully.	8 Till the calling of the Jews, the general conversion of the Gentiles not to be expected, but by their restitution the whole world shall turn to Christ.
9 The miracle of St. Paul's conversion, the most likely event to convert all who heard of it.	9 The conversion of the Jews, the most powerful argument to an infidel world.
10 Paul reproves Peter, the chief apostle, for symbolizing with Judaism.	10 The Jews will reprove Rome for symbolizing with heathenism and idolatry.

Anastasius.—Philalethes will admit these parallels drawn by Mede to be very striking, and they are highly necessary to be impressed upon the church at this time, which is running clean contrary to them all. If the world would see with its eyes, and hear with its ears, a very striking testimony is now afforded to it every day by the conduct of those Jews, who do become converted. Let us suppose, that a man knows no more of religion than that there are two sets of opinions prevalent in the Christian church; the one founded upon the doctrine of human desert, as the ground of reconciliation with God, and that this opinion is supported by all papists, and by all that party in England, which calls itself the High Church party; the other opinion, founded upon the merits of Christ, as the sole ground of acceptance with God, and of final salvation, which opinion is supported by all the Reformers, and by all that party in England which is called Evangelical: the question then is, which of these two sets of opi-

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nions do the Jews embrace when they become Christians?

Philalethes.—Invariably the latter; but may not that arise from the latter party being the only one, which busies itself in the conversion of the Jews?

Anastasius.—If this were the reason, still the very fact on which the reason is founded, is a farther proof of the soundness and influential character of the latter opinions: but I doubt whether the most enlightened converts have been produced through any such instrumentality; as for example, Lacunza, the Spanish Jew, whose valuable work Mr. Irving has lately translated, and Wolff. What do you say, *Philemon*, to the time of the conversion of the two, and of the ten tribes, between whose destinies you have so properly desired us to observe the distinction?

Philemon.—We are told in Zech. xii. 7. "that the Lord will save the tents of Judah first," and it appears farther, from the concluding verses of the same chapter, as if their restoration would precede their conversion. In Ezek. xxxvi. 24, 25., also it is said, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land; THEN will I sprinkle clean water upon you," &c. &c. It is farther declared, that the place of the Lord's appearance to them shall be Mount Olivet; "Behold the day of the Lord cometh—and his feet shall stand *in that day* upon the Mount of Olives," Zech. xiv. 4.; the same mount from which he finally quitted the earth after his resurrection,

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Acts i. 12.; and it is promised in verse 11, that he shall return to the earth in like manner as he quitted it. We learn from Ez. xxxviii. 18—23. that "it shall come to pass *at the same time when Gog shall come against the land of Israel,* saith the Lord God, and my fury shall come up in my face —*and I will plead against him with pestilence,* and with blood; and *I will rain upon* him and upon his bands, and upon the many people that are with him, an overflowing rain, and *great hailstones, fire, and brimstone;* thus will I magnify myself, and sanctify myself, and *I will be known in the eyes* of many nations; and they shall know that I am the Lord." The angel tells Daniel, speaking of the wilful King, xi. 44, that "he shall go forth with great fury to destroy and utterly to make away many—yet he shall come to his end, and none shall help him, and at that time shall *Michael stand up, the* GREAT PRINCE *which standeth* for the children of thy people, and there shall be a time of trouble such as never was since there was a nation," &c. xii. 1. See also Zech. xiii. 8, 9., xiv.; from all the above passages it appears, that the immediate object of the appearance of Messiah as King, will be to deliver the Jews, when in their own land, from some confederated host of enemies assembled to drive them out of it; perhaps excited by avarice and by jealousy of the riches of the people which they shall have taken back with them, having spoiled the Gentiles as they did the Egyptians of old, ver. 14. The "time of trouble" is clearly that of the Jewish people, and such as never was since the world began, or shall be to them

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again. In this awful extremity, when there appears no hope, but that Christ should come to punish them, will he manifest himself, not to punish, but to deliver, as he did of old when they were pent in by the army of Pharaoh behind, and by the Red Sea before them. This will be the *dignus vindice nodus*. It seems also from Isaiah lxvi. 19, 20., that those Jews who escape this time of trouble, will be sent out as Missionaries to the ten tribes, and also to the heathen, "I will send those that escape of them *unto the nations*—that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles; and they shall bring *all your brethren* for an offering unto the Lord out of all nations—to my holy mountain, Jerusalem, saith the Lord—&c.;" the consequence of which will be, that the heathen will be converted and brought to worship the Lord at Jerusalem. Zech. xiv. 16.; ii. 10—13.

Philalethes.—But how does this agree with the judgments, which you, *Anastasius*, said in our first conversation, and which was confirmed by our brethren, were about to come on the world?

Anastasius.—You will observe in the passage from Mede, quoted by *Philemon*, that under his 6th head, that accurate interpreter of Scripture limits the application of the word *nations*, in the time of the apostles, to those nations which were within *orbis Romanus*; and abundant proof may be adduced to show, that the word *world* is generally synonimous with, and limited to, the Roman

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empire. Thus we are told, that a decree went out from Cæsar Augustus, that all the world should be taxed, Luke ii. 1., whereas it is quite clear, that the decree could only include the inhabitants of the Roman empire. The British Isles are always called the extremity of the *world* by Latin poets and geographers: *ultimos orbis Britannos; penitus toto divisos orbe Britannos,* &c. &c. Besides, the geography of the Bible extends no farther than the Roman empire. In Daniel's vision he saw the four great universal monarchies, which were to oppress the people of God, and the last is indisputably the Roman, beyond the bounds of which, therefore, we have no authority to travel. The Bible divides all history with reference to the Jews into five great empires; the Assyrian, Babylonian, Medo-Persian, Grecian, and Roman; and God has been pleased to limit the extent of our learning from heathen sources to the knowledge of the several dynasties, and revolutions, and manners of these people: whilst concerning the more extensive and populous nations of Asia and Africa, we possess no information whatever. This has been doubtless so ordered, that we may perceive the truth of the predictions of his holy Word, even out of the mouths of its enemies: and hence we may see the true use of such learning, and how valueless it is when pursued as an end, or merely as a mean of cultivating intellectual tastes and sentiments. The Apocalypse of St. John is limited to the Roman Empire, nor is there a trace of any country beyond it. It is upon this Roman empire, now

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called Christendom, or at farthest upon Christendom and Turkey together, the two legs of Daniel's fourth monarchy, that we expect the judgments to come; and therefore, even supposing that a deluge of fire were to overwhelm Christendom, as it did the cities of the plain of old, still the heathen nations, which are vastly more numerous and populous than those of Christendom, would afford a large sphere for the missionary labours of the restored Jews, who will be sent into the field of the world at the eleventh hour, having stood idle all the rest of the day, because no man hath hired them.

Philemon.—The time subsequent to the restoration is also the period when those predictions shall be fulfilled, which promise the Jewish church her precedence over an evangelized world. You will do well to study Bishop Horsley's sermons on the xlvth Psalm with reference to this subject, a writer who cannot be too much read. In Micah iv. 8. it is written, "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion," &c.; and in Isa. ii. 2. "It shall come to pass *in the last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it; and many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This will

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be the period for which the whole creation groans with longing; and then shall the earth be full of the knowledge of the Lord, as the waters cover the sea.

Philalethes—How often I have heard that passage quoted at meetings of the Bible and Tract Societies, as if the blessedness spoken of was to be brought about before the Jews were restored to their own land!

Anastasius.—That you certainly have; but do, I beseech you, allow the Prophet Isaiah to know the time, about which he himself says he is writing, and turn to chap. xi. where this so often misquoted passage occurs. You will there find that at the time when this prediction is to be fulfilled, "*in that day* it shall come to pass, that the Lord shall set his hand again *the second time* to recover the remnant of his people," &c. &c. ver 11.: but the persons who misquote this text in their speeches, virtually say, that this is not to take place *in that day*, but that the knowledge of the Lord is to cover the earth *before that day*, and that after the earth is so covered, then the Jews are to be recovered the second time. Nevertheless, let you and I trust the word of God, and cease from all commentators, who would explain away the plain and obvious meaning of the sacred volume.

Philalethes.—Undoubtedly great errors are current upon this subject, which need to be rectified; but tell me rather now what you think are the leading types, which point to the restoration of the Jews.

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Anastasius.—As the Jewish nation, throughout its history, from the calling of Abraham down to its final possession of the promised land under Messiah the King, is typical of the invisible church, it is often difficult to distinguish, when the prophets are speaking of one or other exclusively. A promise was given to Abraham of a blessing, which should come upon his posterity; and the Apostle explains this to the Galatians to mean not his children after the flesh, but his children after the promise; or in other words, those who possess the faith of Abraham. Thus, whilst the Jews were united in one nation, the church was united in one congregation; now that the Jewish nation is scattered and outcast, the true believers are scattered, and outcast, up and down all Christendom. The time of the restoration of the Jewish people to their land will also be the time when the bride, the Lamb's wife, will be betrothed to her Lord; and these two events are consequently frequently blended together. If the church, the bride, is caught up and saved out of great tribulation, the Jewish nation is also spoken of as restored during a time of great trouble: and this last great trouble is likened to that, which befel them in Egypt and in Babylon, of which places they are constantly reminded in the promises, which assure them of their second restoration. In Isa. lii. the church is called upon to put on her "beautiful garments," the glorified bodies with which true believers are to be clothed upon, (2 Cor. v. 2.) for that the time is arrived, when nothing that is uncircumcised and unclean, nothing that

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loveth and maketh a lie, like Satan, Rev. xxii. 15, shall any more enter into the holy city: she is also called upon to "shake herself from the dust" of the grave and of corruption, ver. 4: "for thus saith the Lord God, My people went down aforetime into Egypt to sojourn there, and the Assyrian oppressed them without cause; now, therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord, and my name continually every day is blasphemed." In ver. 9. it is said, that "the Lord hath comforted his people, and hath redeemed Jerusalem; the Lord hath made bare his holy arm in the sight of all the nations:" and it is added, in ver. 12, "Ye shall not go out with haste, nor go by flight, for the Lord will go before you, and the God of Israel will be your rearward;" in which an evident allusion is again made to the defence, which the Lord afforded them at their first exodus. In Jer. xxiii. 7, we find, "Behold the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them." Again, in Ezek. xx. 35. "I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God." Similar allusions are made in Amos

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ix. 5. 7, and in Mic. vii. 15: "According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things." "And the Lord shall utterly destroy the tongue of the Egyptian sea—like as it was to Israel in the day that he came up out of the land of Egypt." Isa. xi. 15, 16.

Basilicus.—The restoration of the Jews is a point, which till of late has been very generally overlooked, and this for want of considering the history and the mystery of the literal Israel, although it is distinctly considered in this light by Moses in the last chapter of Deuteronomy; by David in many Psalms, particularly cvii. and by St. Paul in his Epistles to the Romans, Corinthians, and Hebrews. The present condition of the Jews is, of all the three dispersions, the most humiliating; and the future condition will, according to Scripture, far exceed all the preceding in glory, and issue in that theocracy, of which former dispensations are only typical, in the person of Him who is the prophet like unto Moses; the king like unto Solomon; and a priest after the order of Melchizedeck, that is, a priest *on a throne*, sitting, and ruling over the spiritual Israel, of which the literal, being only a figure for the time, had a priest, who was not a king, and kings, who did not pertain unto the priesthood. But he who was counted worthy of more glory than Moses, who is greater than Solomon, and who is the High Priest of our (Christian) profession, will then unite the prophetical, royal, and sacerdotal character and office in one. The pretence of effecting

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which combination, constitutes the very essence of that threefold Anti-christ, the Dragon, the Beast, and the False Prophet, which is to be destroyed at the brightness of his coming.

Philalethes.—In what particulars, then, do you suppose, that the future restoration of the Jews will be like their coming up from Egypt?

Anastasius.—One very striking similitude is that, which has been already hinted at by *Philemon,* in the passage which he quoted from Mede, namely, that as Paul heard the voice and saw the appearance of our Lord, whilst none of the bystanders did, so the Jews will see an appearance of our Lord for their conversion, which no other people will perceive. This is exactly what took place on the coming up out of Egypt. "The Lord went before them by day in a pillar of cloud, to lead them in the way, and by night in a pillar of fire, to give them light, to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." Exod. xiii. 21, 22. "And the angel of God which went before the camp of Israel removed and went behind them, and the pillar of the cloud went from before their face and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and *darkness to them,* but it gave *light* by night *to these;* so that the one came not near the other all the night." Exod. xiv. 19. It seems, therefore, that as the appearance of our blessed Lord, at the first coming out of Egypt, was to the people of Israel alone, and that the Egyptians perceived him not,

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so he will appear again to deliver them in a way which they will perceive, but which will not be visible to the nations, who obstruct their return. This view seems to be further strengthened by remembering, that our Lord's first coming in the flesh was to the Jewish nation alone; he was not sent but to the lost sheep of the house of Israel, nor did he direct his apostles to go amongst the Gentiles, until the Jews had repeatedly refused the offer of his salvation. Thus his second coming in the flesh will be to them alone, and for the purpose of leading them in person into their own land. It is very striking to observe the various particulars, in which it is promised, that the restoration of the Jewish nation shall be according to the coming up out of the land of Egypt.

1. *The whole twelve tribes shall return.* They had not been divided when they came up from Egypt, and the kingdom of *Judah alone* was restored from the Babylonish captivity; but it is promised, "I will bring again the captivity of my people *Israel and Judah,* and cause them to return to their land that I gave to their fathers, they shall possess it." Jer. xxx. 3. Now, will I bring again the captivity of *Jacob,* and have mercy upon *the whole house of Israel.* Ezek. xxxix. 25. "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. Jer. iii. 18. I will make them *one nation* in the land, upon the mountain of Israel, and one

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king shall be king to them all; and they shall be *no more two* nations, neither shall they be divided into two kingdoms any more at all. Ezek. xxxvii. 22.

II. Their deliverance was, and shall be again, for *Jehovah's own* glory. "He saved them for his *name's sake*, that he might make his mighty power to be known." Ps. cvi. 8. "So didst thou lead thy people to make *thyself* a glorious name." Isa. lxiii. 14. And thus also it shall be again, for "thus saith the Lord God, I do not this for your sakes, O house of Israel, but for *mine holy name's sake*." Ezek. xxxvi. 22. "Ye shall know I am the Lord, when I have wrought with you for *my name's sake*." Ezek. xx. 44.

III. Their deliverance was and shall be again *in answer to prayer*. "The *cry* of the children of Israel is come unto me." Exod. iii. 9. The children of Israel *cried unto the Lord*. Exod. xiv. 10. He regarded their affliction *when he heard their cry*. Ps. cvi. 44. In like manner they must cry for deliverance from their present bondage. "I will yet for this *be enquired of* by the house of Israel to do it for them." Ezek. xxxvi. 37. "With *supplications* will I lead them." Jer. xxxi. 9. "A voice was heard upon the high places, weeping and *supplications* of the children of Israel." Jer. iii. 17. They shall call on my name, and I will hear them. Zech. xiii. 9.

IV. They shall be brought out as formerly *with judgments*. With respect to the former time, it is written, "that I may bring forth mine armies and my people, the children of Israel, out of the

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land of Egypt, by great judgments. Exod. vii. 4. "*Marvellous* things did he in the land of Egypt." Ps. lxxvii. 12.; and of the future time it is said, "All the heathen shall see my *judgment* that I have executed." Ezek. xxxix. 21. "I will shew thee *great and mighty things* which thou knowest not." Jer. xxxiii. 3.

v. Ten plagues preceded their former, and ten woes are predicted in Isaiah xiii.—xxiii. to fall on ten nations previous to their future restoration.

vi. Their deliverance was and shall be *manifestly by the Lord's hand.* Of the former it was declared "the Egyptians shall know, that I am the Lord, when *I have gotten me honour* upon Pharaoh, upon his chariots and his horsemen. *The Lord shall fight* for you, and ye shall hold your peace." Exod. xiv. 4. 18. "They got not the land in possession by their own sword, neither did their own arm save them, but *thy right hand and thine arm,* and the light of thy countenance because thou hadst a favour unto them." Ps. xliv. 13. Of the future deliverance it is promised, "I will have mercy upon the house of Judah, and will save them *by the Lord* their God." Hos. i. 7. Thus will *I* magnify *myself,* and sanctify *myself,* and I will be known in the eyes of many nations, and they shall know that I am the Lord." Ezek. xxxviii. 23.

vii. They shall be led as before *by a glorious appearance.* The Lord went before them by day *in a pillar of cloud,* to lead them the way, and by night *in a pillar of fire.*" Exod. xiii. 21. So shall it be again, "When the Lord shall build up Zion,

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he shall appear *in his glory*." Ps. cii. 16. "I will be *the glory* in the midst of her." Zech. ii. 5. "The *Lord* will go before you, the *God of Israel* will be your rearward." Isa. lii. 12.

VIII. They shall be brought again into the *Wilderness*, and thence delivered. Of old it is written, "they encamped in Etham, in the edge of the wilderness." Exod. xiii. 20. So of the time to come it is said, "I will bring you into the *Wilderness* of the people, and there will I plead with you face to face." Ezek. xx. 35. "I will allure her, and bring her into the *Wilderness*, and speak comfortably unto her." Hos. ii. 14. "Who is this that cometh up from the wilderness leaning upon her beloved?" Sol. Song. viii. 5.

IX. A *path through the water* shall be again prepared for them. In former times "the Lord caused the sea to go back, and the *waters were divided*—and the children of Israel went into the midst of the sea upon the *dry ground*." Exod. xiv. 21, 22. "He rebuked the red sea, and it was *dried up*, so he led them *through the depths* as through a wilderness." Ps. cvi. 9. In like manner in time to come "the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall *smite it in the seven streams*, and make men go over *dry shod*." Isa. xi. 15. "I will bring my people AGAIN from *the depths of the sea*." Ps. lxviii. 22. "And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all *the depths of the river shall dry up*." Zech. x. 11.

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x. They shall *spoil* the Gentiles as they did the Egyptians. "The children of Israel borrowed jewels of *silver*, and jewels of *gold*, and *raiments*, and they *spoiled* the Egyptians." Exod. xii. 35, 36. "He brought them forth with *silver* and *gold*." Ps. cv. 37. In like manner, at their next deliverance, "they shall *spoil* those who spoiled them." Exod. xxxix. 10. "The residue of my people shall spoil them, and the remnant of my people shall possess them." Zeph. ii. 9. "The wealth of all the heathen round about shall be gathered together, *gold*, and *silver*, and *apparel*, in great abundance." Zech. xiv. 14.

xi. Their enemies shall *all* be destroyed; as of old "there remained not one of them." Exod. xiv. 28. "the depths have *covered* them, they sank into the bottom as a stone," Exod. xv. 5. so again, "*All* thine enemies shall be cut off." Mic. v. 9.

xii. Moses says of the last enemies they had to encounter, namely, those in actual possession of the land, Exod. xv. 5. "*trembling* shall take hold upon them; all the inhabitants of Canaan shall melt away; *fear and dread shall fall* upon them;" and that this actually took place is confessed by Rahab, Joshua ii. 9—14. v. i. The same shall take place again according to Obadiah, "thy mighty men *shall be dismayed*, to the end that every one of the Mount of Esau shall be cut off by slaughter." ver. 9.

Philalethes.—Why do you suppose, that he will lead them in person, rather than through the instrumentality of his ordinary providence?

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Anastasius—Because this is one of the principal purposes for which his second coming in the flesh is announced; and because there are many passages, which seem to be of too personal a character to be applicable to any other leading than that of a personal leading. Thus we find in Hosea i. 7, "I will have mercy upon the house of Judah, and *will save them by the Lord their God,* and will *not* save them *by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.*" Again, in Psalm lxviii. 22: "The Lord said, *I* will bring again from Bashan, *I* will bring my people again from the depths of the sea." In Micah ii. 12, 13, "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make a great noise by reason of the multitude of the men—*and their king shall pass before them, and the Lord on the head of them.*" In Isa. lii. 6—12, "My people shall know my name, therefore they shall know *in that day* that I am he that doth speak; behold it is I.—They shall *see eye to eye* when the Lord shall bring again Zion.—The Lord hath made bare his holy arm *in the eyes* of the nations—the Lord will go before you." "Behold, I have given him (Christ) for a witness to the people, a *leader and commander to* the people," lv. 4. "Thus saith the Lord God, Behold *I,* even *I,* will both search my sheep and seek them out—and I will bring them out from the people—and I will set up one Shepherd over them, and he shall feed them, even my servant David—and I the Lord will be their

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God, and my servant David a prince among them." Ezek. xxxiv. 11. 23, 24. "Thus saith the Lord, *I* am returned unto Zion, and *will dwell* in the midst of Jerusalem—and *I* will bring them, and they shall dwell in the midst of Jerusalem." Zech. viii. 3. 8. "The King of Israel, even the Lord, is in the midst of thee. At that time will *I* bring you again, even in the time that I gather you." Zeph. iii. 15. 20. And our Lord says, in Matt. xxiii. 39. "O Jerusalem—ye shall not *see* me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Hartley has three striking Corollaries to his Eighty-third Proposition relating to the restoration of the Jews: 1. "May not the two captivities of the Jews, and their two restorations, be types of the first and second death, and of the first and second resurrections? 2. Does it not appear agreeable to the whole analogy of the word and works of God, that the Jews are types both of each individual in particular, on the one hand, and of the whole world in general, on the other? &c. &c. 3. As the downfall of the Jewish state, under Titus, was the occasion of the publication of the Gospel to us Gentiles, so our downfall may contribute to the restoration of the Jews, and both together bring on the final publication and prevalence of the true religion. Thus the type, and the thing typified, will coincide; the first fruits and the lump, be made holy together. Vol. ii. p. 375.

Sophron.—It is strange to reflect how entirely different the view, which our dear brother *Phile-*

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mon has shown to be in the Scriptures of God, is from the opinions prevalent respecting the Jews, even amongst the supportors of the Societies formed exclusively for their benefit. In the first chapter of Zechariah, there is a vision, which was given to the prophet, in the second year of the reign of Darius Hystaspes, which contains an epitome of all the Lord's dealings with his people, from their first punishment under the Assyrians to their final restoration to his favour. The vision begins at the 7th verse, and is continued with its explanation down to the end of the second chapter; it was given during the rebuilding of the temple. The prophet saw by night "a man riding upon a red horse," called afterwards, "the angel of the Lord," verse 12.; the same person whom Joshua saw as "the Captain of the Host of the Lord," ver. 13. Christ the avenger is here typified, the red colour of his horse bespeaking him as the same who cometh with dyed garments from Bozrah, and blood upon his apparel: the "red horses speckled and white," like the description of himself in Cant. v. 10., "ruddy and white," mark the tempering of judgment with mercy. "Myrtle trees" are every where used as an emblem of the church, in the midst of which our blessed Lord is represented here standing, as he is amongst the lampstands in Rev. i. 13. The red horses are described as ministering spirits "sent to walk to and fro upon the earth." They report, that "the earth sitteth still, and is at rest:" this deceitful repose, in which the world will be caught by the last great and sudden destruction,

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is spoken of in other places as immediately preceding the last great earthquake, and as the time of ease enjoyed by a woman, directly before she is seized with the pangs of labour. In ver. 12. Messiah is represented as interceding for his ancient people. The prophet then sees the four Gentile tyrannies, which have oppressed the Jews, and which were figured to Nebuchadnezzar as four metals composing one colossal image, and to Daniel as four savage beasts, under the symbol of four horns: afterwards he sees, under the symbol of four carpenters, the ministers of God's vengeance on these tyrannies. By the 4th and 5th verses of chapler ii., we have the date of the accomplishment of the prophecy fixed for the time when Jerusalem will be inhabited again, and "the Lord will be the glory in the midst of her." In ver. 6, the four winds represent the last judgments, being the same emblem as they are represented by in Rev. vii. 1., and xvi. 17.; and the concluding verses again bind the period of fulfilment to a time subsequent to the manifestation of Messiah in glory in Jerusalem. Although the last great destruction on the Gentiles is represented under the figure of an earthquake, yet we must remember, that earthquakes are made up of several repeated shocks, with pauses between. The French revolution was a great and sudden shock, which shook the whole frame-work of kingly authority to its very centre. The shock on the financial power of England, during the winter of 1825, was another. Yet the nation sees not the hand of the Lord in these things, any more than Pharaoh did of old.

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It seems from Zech. xiv. 16, as if some of the Gentile nations should escape from Armageddon; and also in the 45th Psalm, virgins, who are the companions of the Jewish church, are mentioned; other passages speak of its being a maritime nation, (as Isaiah xviii., see Horsley: and Ezek. xxx. 9.) which is to restore Israel, and this affords some ground for hope, that England may be only purified, and not finally destroyed; at all events, it is some consolation to reflect, that, as we learn from Deut. xxx. 1—3. many Jews will be converted previous to their restoration, although they will not be so generally until afterwards. England has begun this work and labour of love, and been eminently blessed in her endeavours.

Josephus.—I once asked an old Rabbi in the East to describe to me the present state of his brethren; he replied, "we can only use the language of Abraham, where he said, A horror of great darkness fell upon me." The root of all their calamities now is that which has ever been, "going about to establish their own righteousness, and not submitting themselves to the righteousness of God;" and with all their Talmudical knowledge, "they are ever learning, and never able to come to a knowledge of the truth." There has always been a remnant amongst them "according to the election of grace." About one hundred years ago 300 Jewish families were converted by reading the Gospel. The most interesting sight I ever witnessed, was that of 100 Jews in Persia calling out, "what shall we do to be saved?" and there is a large number of Jews at this moment, in

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various parts of the world, feeling after Messiah, "if haply they may find him."

Theophilus.—The key chapter to the whole subject of the present dispensation, as far as it is connected with the Jews, is Deut xxxii. From the 21st verse we learn, that this is a dispensation of jealousy. By receiving a Gentile church, we are told by the apostle who cites this passage, that God would provoke them to jealousy, and we see, that his divine procedure of offering salvation to the Gentiles, has ever been peculiarly irritating to them. In the Acts, and Rom. xi., we find, that whenever Paul met with much success amongst the Gentiles, the Jews cried out, "away with such a fellow from the earth." Before Paul could turn to the Gentiles, he was obliged to turn away from the Jews; he could not contemplate the pleasure of saving the souls of the heathen without being most painfully reminded, that he was, as it were, abstracting so much from his own nation. But we, on the contrary, have the glorious satisfaction of knowing, that to preach to the Jews, it is not necessary for us to turn from the heathen: for that, on the contrary, the heathen will never be effectually blessed, until the Jews become their missionaries, having been first converted. Although this dispensation is one of jealousy, the next will be one of unity and love, where all will be one in Christ Jesus. There are three signs of approaching blessings coming shortly to the Jews. 1st, The Lord hath put it into the hearts of his faithful people to favour the Jews; a proof of the time appointed for that to be done having arrived;

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Psalm cii. 13. 2dly, The standard is lifted up for them, as predicted in Isaiah lxii. 10—12., and xi. 10, 11, in which former passage, you will observe the expression, "unto the end of the world," and remember Mede's explanation of it. And 3dly, The Jews are beginning to confess their iniquity, which, when they do in the midst of their dispersion, God has promised to restore them; Lev. xxvi. 40—42. The principal duty of the ruling powers in England now, is neither to embrace the false Babylonish church, nor throw stumbling blocks in the way of God's ancient people.

Aristo.—The Jews are the only people in the world who have received a grant of lands and country from God himself; their restoration to it is certain, for it is their inheritance, and they have a right to take possession of it. Gen. xv. 18. and 7. This chapter contains a type of their dispensation, from ver. 9. to the end. Their sacrifices, and their privileges, upon which the fowls of the air descended, (the symbol for evil spirits made use of by our Lord in the parable of the sower,) and which they wished to defile, driven away by faith; the sun setting at length upon them, and a consequent horror of great darkness falling upon the people; the fiery trials they were to pass through, and the lamp, the fire of persecution; still the covenant and promises remaining, and an assurance of future possession given; all are contained in this remarkable passage. At ver. 18. "the Lord made a covenant with Abraham, saying, unto thy seed have I given this land, from

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the river of Egypt unto the great river, the river Euphrates;" and in order to ensure their possession of it, it is said in Isaiah xxvii. 12. "it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel;" that is, ye shall go back into your land, as people usually return at evening to their own houses: and in Amos ix. 14, 15, it is said, "I will bring again the captivity of my people Israel, and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God." Notwithstanding their dispersion, the Jews are still a people in covenant with God. The former covenant is broken, but they have the promise of a new one, which shall never be broken. This is clearly expressed by many figures, particularly by that of a married wife, put away indeed, but not divorced, and afterwards received again into favour. For to the Jewish church, "Thus saith the Lord, where is the bill of your mother's divorcement, whom I have put away?" Isaiah l. 1. "Fear not; for thou shalt not be ashamed, neither be confounded: for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more: for thy Maker is thy husband, the Lord of Hosts is his name, and thy redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast

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refused, saith thy God." Isa. liv. 4—6. "Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate—for the Lord delighteth in thee, and thy land shall be married." Isa. lxii. 4. As Abraham is the father and type of each believer, and of the spiritual church, so Sarah, as his wife, is a type in another sense of the true church also. As soon as Messiah is revealed in the Psalms to David as king, a queen is revealed likewise. Sarah did not bring forth the child of joy, until the seed was preserved in another; and so the Jewish people is not brought forth; that birth which is to be the means of ushering in joy to all lands, until a spiritual seed has been gathered out of the Gentiles; thus, whilst Sarah's barrenness represents the depressed state of the Jews, Isaac's birth represents their restoration. The Song of Solomon is alone applicable to the Jewish church, for she alone is the sister and spouse of Jesus of Nazareth, Her deliverance from her widowed state is beautifully expressed by "rise up, my love, my fair one, and come away; for lo the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell," ii. 11. Surely the Jewish fig-tree is now budding, and the harvest is near, and the Sun of Righteousness is about to arise. It is she "that comes up out of the wilderness leaning on her beloved." viii. 5.

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It is she alone of all visible churches of whom it shall ever be said, "Thou art all fair my love, there is no spot in thee." iv. 7.

Philalethes.—But surely we are justified by the Apostle's expressions in Eph. v. 27, to apply this passage to every believer.

Anastasius.—Undoubtedly we are, but by giving a spiritual interpretation to a passage, we are not justified in denying its literal meaning; because the Apostle tells us that the story of Hagar and Ishmael is an allegory, we are not justified in denying that there was really such a place as Arabia, or such individuals as these; and it is worthy of remark, that the same persons who object to see any literal meaning in the prophecies, usually also object to see any spiritual meaning in the histories; and in both which they surely are to be condemned.

Aristo.—This arises from poor and partial views, which will be mended by more extensive information in the Scriptures, of which there is a grievous lack just now amongst professors of religion. Some sturdy disputants still maintain that the promises of the restoration of the Jews to their own land, only means taking the elect to heaven; but leaving these, let me refer you to the beautiful passage in Cant. iii. 11. where the Jewish church is represented as putting the crown of her own kingdom on the head of her king. The present condition of the Jews is clearly set forth in Hos. ii. 2. where God declares she is repudiated, and at iii. 4. she is said to "abide," or

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wait for her king in that widowed state many days. But all this time it is promised, that "that which cometh into your mind shall not be at all, that ye say, we will be as the heathen, as the families of the countries, to serve wood and stone," Ezek. xx. 32., and accordingly she never has wed herself to any other God. Observe, too, what is said about the wilderness. Before the Jews of old were put into possession of the promised land, the Lord led them into the wilderness; and it is promised, in this same chapter of Ezekiel, that the Lord will do this again, v. 35. "I will bring you into the wilderness of the people, and there will I plead with you face to face," and in Hos. ii. 14. "I will allure her and bring her into the wilderness, and speak comfortably unto her; and I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the days when she came up out of the land of Egypt."

Philalethes.—What is the meaning of giving the valley of Achor for a door of hope?

Anastasius.—Near the valley of Achor stood ancient Jericho, the first town within the promised land which the people took. This town fell at the sound of the seventh trumpet. Near it also were the famous vineyards of Engedi (Cant. i. 14.); it was the first land on which the Israelites encamped after having passed through Jordan, and it was here where Achan and the Babylonish garment, and all that he had was burned. The

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place, therefore, was a striking earnest of their original entrance into their land. I gather this comment chiefly from Lacunza, a work which I recommend to your attentive perusal.

Aristo.—You will take notice that the chapter before us concludes with a renewal of promises of permanent favour, which is also expressed in Isaiah xlix. at the 16th verse of which the expression "thy walls are continually before me," means, no doubt, the walls of "the city having the foundations" *την τες θεμελιες εχσαν πολιν* of Heb. xi. 10. "the city having the twelve foundations" of Rev. xxi. 2. even the new Jerusalem; and at the 21st verse, the Gentile children which have been begotten during the widowhood of the Jewish church, are clearly pointed out. It is evident, however, that she is only put away for a season, from Isa. li. 17. 23. lii. 1—3. liv. 6. 11. lx. 14—18. lxii. 6—12. lxvi. 10—23., by all which it appears that the cup of trembling will be taken out of her hand, and she will drink it again *no more;* that she will arise from the dust, and put on her beautiful garments; that in a little wrath the face of the Lord is hid from her for a moment, but that with everlasting kindness he will have mercy on her; that the sons of them that afflicted her shall come bending unto her, and she shall be an eternal excellency, a joy of many generations; that she shall be established and made a praise in the earth; that she shall be called Sought out, a city not forsaken: and, lastly, that the Lord will extend peace to her like a river,

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and the glory of the Gentiles like a flowing stream.

Philalethes.—What promises are there respecting the pouring out of the Spirit upon the Jews?

Aristo.—The outpouring of the Spirit upon the Jews is generally typified under the figure of "the latter rain." This is said, in Jer. iii. 1—3., to have been withholden from Judah on account of her sins, who is commanded, in Zech. x. 1., to ask for it again. The former rain came upon the Jews alone at Pentecost, by which the church has been nourished, and has continued to grow ever since; we Gentiles are but, as it were, the first-fruits from the former rain; but when the latter rain will come, then will come the fulness of the harvest of the world. If there be any great ingathering from among the Gentiles before the vintage, it will be through the Jews, and therefore the hope of the church is from showing mercy to the Jews. Micah vii. It seems, however, that before this is brought about, Elias will first come. Then "the mighty God," which is the God of war, will be manifested, and afterwards "the Prince of peace." As David and Solomon, in their several histories, are made to afford a language in which to express Christ, the mighty warrior and the Prince of peace, and as the captivities in Egypt and Babylon furnish a language for the expression of the great deliverance of the church from the world, so John the Baptist came in order to furnish a language by which to express the coming again of Elias. Isaiah xl. al-

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though it is applied to John, has an ultimate application to Elias. A prophet was obliged, during some time of his office, to predict that which would be accomplished immediately, as well as that which was to have a later fulfilment, otherwise the people would have had no means of judging of a true or of a false prophet, according to the rule given by Moses, Deut. xviii. 22. Probably the lamp of faith in the church shall have so nearly waned out, that Elias will come to preserve the little salt which will be left. The expression of our Lord, in Matt. xi. 14., "if ye can receive it," &c. I take to mean, if ye can understand the mystery of this matter.

Philalethes.—I was much interested in the explanation which our learned brother *Sophron* gave of the first two chapters of Zechariah, and as you, *Crito*, have also studied the chronological prophecies much, do have the kindness to let me, frankly and with Christian candour, ask whether you agree with him in his commentary on that passage?

Crito.—Indeed I do, completely; and I think, moreover, that the four carpenters will very likely, from Daniel x. 20., be spiritual agents, appointed to instigate one power against the other. With respect to "the earth sitting still and being at rest," this is precisely its present case: the prophetical date for it is between the sixth and seventh vial, which I take to be between the thirty and forty-five years of Daniel.

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Philalethes.—What will the Jews be called after they are converted? will they become Christians, or remain Jews?

Isocrates.—They who are converted in this dispensation, have necessarily been called Christians, although it does not appear that they have generally amalgamated themselves very cordially with any Christian sect. But they who will be converted as a nation at the coming of Messiah, will, doubtless, preserve that distinction of name which they had before.

Philalethes.—Do you also, *Aristo,* agree with our brother *Anastasius* in the importance of the Jews and Continental Societies?

Aristo.—Most assuredly I do: and if I have any hope derived from Scripture, that England will fare better than the other toes of the image when the stone begins to smite them, as indeed it seems already to have begun to do, it is on account of her being made the witness to the Jews and to Babylon. But I trust, as it is said in Isa. lx. 12. "the nation and kingdom that will not serve thee shall perish," that England, or at least Englishmen, are serving the Jews, and doing them good service too. Taking it for granted that Bishop Horsley's, correction of our version of Isaiah xviii. is right, observe the connection between the first verse of this chapter, and the twelfth verse of the preceding; in the one it is, "woe to the multitude of many people—the nations—which God shall rebuke," &c. whilst it is, "Ho to the protecting land" which is called upon to bring the scattered

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people as a present to Jehovah of Hosts on Mount Zion. Perhaps Messiah will not lead the whole political nation of the Jews into the land, but only his elect remnant out of them, after he has pleaded with them in the wilderness.

Philalethes.—Is not the history of Job considered to contain the history of the Jews?

Aristo.—Both the Books of Job and Esther seem to be histories of individuals, the circumstances of whose life are made to shadow forth the history of the Jewish nation. The wealth, prosperity, and favour, shewn to him by God at the commencement of Job's life; his subsequent desertion by God; the *crown* taken from his head; the taunts of pretended friends; his complaint and self-justifying spirit; the messenger who at last tells him of the Lord having found a ransom for him; his consequent recognition of God's holiness, which he could not attain to, and of his own sinfulness as compared to it; his restoration to God's favour, and enjoyment of far greater prosperity than he had at first; are so obviously typical of the history of the Jewish people, that they have been generally acknowledged. The history of Esther is not always so considered, but it nevertheless admits of an equally clear application.

Anastasius.—However the modern custom of not considering the histories of individuals as typical may be defended, it will be difficult to oppose the concurrent testimonies of the first

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ages of the church; and it is clear that the Jews themselves think the history of Esther something more than an amusing tale, for they keep the feast of Purim in commemoration of it to this day. A very good explanation of the typical character of Job has lately appeared in the Jewish Expositor for 1826.

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CONVERSATION THE FOURTH.

Practical Duties of the Church, arising from the present and future Condition of the Jews.

Philalethes.—What do you consider to be the duty of Christians with reference to the Jews?

Anastasius.—I think the first duty is that pointed out in Joel ii. 17, "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, where is their God; then will the Lord be jealous for his land, and pity his people:" the promise of hearing and answering this prayer is continued through several verses. Like all Christian works, that of prayer is fallen into sad neglect in these days, even amongst spiritual people; yet the efficacy of it is not only repeatedly insisted on in Scripture, but the universal testimony of those who have made use of it confirm the same truth. With respect to public duties we shall perceive wherein these lie, by calling to mind the public duty which the Jewish church had to perform, and for refusing to do which she was cast off from God's favour. God chose the family of Abraham

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from out of all the families of the earth, in order that it might be the depository of his great and glorious name of Jehovah; and farther, that it might be the witness to the truth of his "Oracles," in contradistinction to the lying Oracles of the priests of the groves, whether of Baal-peor or Delphi. This duty the Jews did perform for a long season; at length God had a new name to record, even Jah Osea, Jesus, God with us, God in our nature, the incarnate God; this name they rejected, and refused to bear witness to. God therefore was compelled to choose a church out of the Gentiles, in which to record his new name, and which might bear witness to the truth of his revealed word, in which that name is written, in contradistinction to all pretended revelations, such as the Apocrypha of the Papists, the Koran of the Mohammedans, the Shasters of the Hindoos, the Sacred Books of the Persians, Chinese, &c. Hence we see the great sin of the Committee of the Bible Society, in tampering with the Word of Inspiration; and hence we see that the great *public* duty of every Christian, is to bear record to the true, and to testify against pretended revelation.

Philemon.—It is of the utmost consequence that all missionaries, and other persons who preach to the Jews, should correctly understand the things which they have a right to expect from Scripture. The prophets foretold a suffering and glorified Messiah; the apostles preached the sacrifice of Jesus, and the splendour of his second coming; but it is become the fashion amongst moderns to

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confine their statements to the former, and withhold the latter character of Messiah altogether. Mr. Faber and Mr. M'Neile have placed the subject on a more correct footing by their sermons preached before the Jews' Society; and it is necessary to set before the Jewish nation a crucified Saviour for them now, and a glorious King who is to come to them hereafter. The direction given by the Prophet Isaiah is very clear, lxii. 11: "Say ye to the daughter of Zion, behold thy salvation cometh; behold his reward is with him, and his work before him." Christianity must be presented before the Jews in all its loveliness, for they have been accustomed to view it only in papists and persecutors.

Anastasius.—When Wolff first began to search after Christ, he made inquiries of some Swiss Protestants concerning him: they, however, gave him such an account as convinced him they were wrong, and he applied to the excellent and pious Count Stollberg, who was a Papist: the Count gave him good instruction, but told him that the errors he had heard concerning Christ were the doctrines of the Protestants. This was true, as far as it relates to Geneva, and the other Protestant, Swiss, and German Universities, and marks the necessity of real Christians exerting themselves with increased energy, since the Protestants abroad are more likely to repel conversions to Christianity than to encourage them by their theological opinions.

Philemon.—It is also very important to use the doctrine of the past and present condition of the

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Jews as a warning to the present Christian church. She enjoys every external privilege that the Jewish church had, at the time of her rejection. Christ's coming in humiliation was then declared, and she disbelieved it. Christ's coming in glory to set up the throne of David is now declared, and the Christian church disbelieves that. Both churches were equal in privileges, and therefore both are equal in guilt; and both will be alike partakers of judgment. The Jewish church exhibits, in a very striking manner, the long-suffering of God, and is brought forward as an illustration of it in Rom. x. 21. She proves likewise the wonderful foreknowledge of God, together with the infinite wisdom of God in over-ruling all for good; she shews from her fall the evil of unbelief, and the danger of losing our privileges; and from her restoration, the loving-kindness of God: for the whole universe will be benefited by the display of all God's dispensations, first in the Jews, secondly in the Gentiles, and thirdly in the Jews again. Our dear brother *Theophilus* has turned his attention much to the best mode of preaching to the Jews, and perhaps he will tell us what he considers the most effectual method of awakening their attention.

Theophilus.—I have always considered that, as our Lord commanded the apostles to preach the Gospel to the Jews first, beginning at Jerusalem, so it was the duty of a follower of Jesus Christ to make the preaching to the Jews the subject of his especial regard. However bad we may find the present state of the Jews, it cannot be worse

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than the scriptural representation of it. As, however, it is not easy to gain access to them in any considerable numbers, it is only by making use of missionaries expressly for them that we can approach them; on which account it appears to be of the first importance to promote the success of the Jews' Society. In preaching upon those parts of the revealed will of God that are contained in the prophetic Scriptures, we shall be constantly accused of a tendency to act in some manner at variance with the plain declarations of Scripture, which command us to call on sinners to repent and believe the Gospel. It is needless to prove the falsehood or the folly of the accusation, but it is well to bear in mind that such charges will be made, and to take care that we do not in our ministry afford any pretext to justify them. Of all converts to the Gospel, Jews are the most likely to fall back after having made a profession, and on this account they should be treated with the utmost tenderness.

Basilicus.—The practical relation of the present state of the Jews and the church, and therefore to individual believers, is the hope that notwithstanding the darkness of their natural condition, their bondage and captivity under Satan, and their perverseness, backsliding, and impenitence under their present privileges, and trials, God will in his mercy finally deliver those who are Israelites indeed out of *all their* troubles: and the practical duty in the mean time is most assuredly to advance the temporal and spiritual improvement of those who are enemies for their sakes, and repre-

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sentatives of their own conduct, and character, and expectation, under all the vicissitudes of the Christian life.

Philalethes.—Do you think, *Crito*, that there is any direct indication in Scripture of the exertions now making for the Jews?

Crito.—As there is no reason whatever for doubting that the various Bible Societies are represented by the angel of the everlasting Gospel in Rev. xiv. 6, and that before the year in which it was established "the hour of God's judgment was come; so the Jews' Society, which first proclaimed the recovery of God's ancient people, and their establishment on the downfall of Babylon, is as evidently announced by another angel in ver. 8. The third angel that follows, and warns the world that "if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God," &c. &c. indicates, in an equally clear manner, the office and duty of the Continental Society. It is remarkable, however, that where this same subject is resumed in the xviiith chapter, the two last angels are again mentioned in nearly similar terms, whilst the first angel is omitted altogether. I trust this is not indicative of the worldly spirit which has been manifested by the former Society being about to produce a withdrawing of God's favour from it, and consequently its downfall. It is, however, further remarkable, that the same class of persons which have supported the Jews' Society, have been also the warmest friends of the Continental Society, and *vice versâ*.

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Anastasius.—I can mention some additional striking proofs of this: for instance, both Societies had for seven years the same President; many of the agents of the one have been at different times the agents of the other: one of the Secretaries of the Continental Society was afterwards editor of the Jewish Expositor; at its earliest formation, when it was apprehended that it might become the means of giving a more correct view of the state of religion on the Continent of Europe than the public were in the habit of receiving from other quarters, and when it consequently had to encounter an opposition which strongly proved its spiritual character, and when its name was cast out as evil by many with large phylacteries in our modern Sanhedrims, the Jews' Society fearlessly and freely allowed it the use of its Committee room. These two Societies are unquestionably the great duties of the Christian church at the present time; but it is lamentable to reflect how much fashion, rather than duty, is followed even in religion; and more than one clergyman has avowed to me that he felt the scriptural importance of the Continental Society, but was afraid to recommend it from his pulpit, or allow others to do so, because it was not the fashion amongst his brethren.

Thales.—It is highly necessary that something should be done to sift and try how much there is of gold amidst all the present extensive mass of religious profession; and I much fear that our friend *Anastasius* has furnished us with a fearfully accurate test. We may all take warning from

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the present state of the Jews in this matter, which is that of their table having become a snare and a trap, mistaking their shadows for substance, whilst their hearts continue fat, their ears heavy, and their eyes dim. God in his infinite mercy, in his dear Son, grant that this may not be the case with a large portion of the professing world! and assuredly there is ground for alarm, when expediency is contended for against principle, when the protection of infidels is preferred in religious works to the efforts of the poor and despised brethren of Jesus Christ, and when such large sums are raised readily for Societies so conducted, whilst the more spiritual ones can scarcely carry on their work.

Anastasius.—It is certainly very awful to think, that, in the whole of the Apocryphal controversy, many persons preferred to corrupt the word of God in order to please Papists and Neologists, although, by so doing, besides the other evils arising therefrom, an additional stumbling-block was thrown in the way of God's ancient people. I have known some instances where persons who have been asked to speak at Bible Societies have been requested to abstain from making any allusion to the distinguishing excellencies of the Christian religion, for fear of offending the company assembled.

Philalethes.—But do you not think that the various religious societies have been instrumental in increasing the spread of true religion, and of brotherly love?

Anastasius.—I have no doubt but that some

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persons who have attended these Societies, in ignorance of all the essentials of religion, have heard things which have been made useful to them afterwards, and that so far the number of professors of religion has increased. But I am sure that they have been also the means of keeping back many who would otherwise have made greater advances both in knowledge of the mysteries of godliness, and in all holy conformity to the commands and example of our blessed Lord. With respect to the increase of brotherly love, it appears that they have tended to repress the folly of sectarian jealousy; but they have not tended to make their admirers prefer the despised and unlettered followers of Jesus to wealthy, titled, and learned men of the world. But let us, who see the errors into which others have fallen, pray to God that we, who seem to ourselves to stand, may not fall into the like, and that He will shew to them the evil of their ways, and give to us all power, with meekness and firmness, to confess Jesus Christ before men, that at his second coming he may confess us before his heavenly Father.

Eugenio.—I cordially join in that prayer, but must always insist, not only in protesting against the conduct alluded to, but, in my own particular circumstances, in acting directly at variance with it. I feel, as a layman, that I have no opportunity of testifying of the grace which God has conferred upon me, but at those meetings which I am invited to attend; and therefore, though I obey the summons to serve the Societies most willingly,

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I wish, by God's grace, to remember before all things that I am a servant of the Lord Jesus Christ.

Polydorus.—I am delighted with the sentiments of *Eugenio*; they remind me of a wise saying of Pascal's, that "he is the most original character who will act up to the maxims in which we all are agreed." Such a personal testimony being given by many Christians before the Jews, would lead them soon to see the difference between those who were really deserving of the name, and those papists and persecutors who only take that name in vain. It seems very extraordinary that, in our preaching to the Jews, it should ever have become a question, whether or not we should speak to them of Messiah the Prince, as well as of Messiah the Paschal Lamb.

Crito.—As the great national conversion of them is said to take place upon the manifestation to them of Christ in his glory, so we may rest assured, that conversion of individuals of that nation is more likely to be produced by the preaching of the glory of Christ, than by any other means.

Philalethes.—You mentioned, *Anastasius,* that it was our duty to pray for the restoration of the Jews, and you founded that duty upon a passage in Joel: have you any other authority from Scripture for similar purposes?

Anastasius.—It is advisable to call upon the Jews also to set about praying for their own return, and to make use of such portions of Scripture as the 3d and 5th chapters of Lamentations of

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Jeremiah for the purpose: and to exhort them likewise to pray for an outpouring of the Spirit upon their nation, and to accomplish the blessings which Jehovah has promised to send upon them. We should also set ourselves to find out what laws there are which affect them, and endeavour to procure the remission of any evils under which they labour. It is to be lamented, that the Jews' Society is precluded by its constitution from affording any aid to the temporal distresses of that nation, and it is therefore the more gratifying to find that another Society, under the name of the Philo-Judæan Society has been lately established, from which such objects will not be excluded. Nor is there more danger of being imposed upon by false professors amongst the Jews, than by any other class of false professors of religion, if we pursue a very obvious line in the administration of temporal relief to the converts, which is never to give it, in any case, except where the man's trade was necessarily injured by his becoming a Christian. There is great danger in being found persecuting the Jews, and one of the causes of the judgments on the Gentile nations, is their having oppressed that nation, as it is said in Obad. 10. 15. "*for thy violence against thy brother Jacob, shame shall cover thee, and thou shall be cut off for ever;* but thou shouldest not have looked on the day of thy brother, in the day that he became a stranger; neither shouldest thou have spoken proudly in the day of distress—*as thou hast done it shall be done to thee, thy reward shall return upon thine own head.*" In Isa. li. 17—23.

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the prophet, addressing the Jews, says, "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again; but *I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over;* and thou hast laid thy body as the ground, and as the street, to them that went over." Addressing Babylon, which we know from other Scriptures to signify Christendom, God says, xlvii. 6—11, "I was wroth with my people, and have given them into thine hand; *thou didst show them no mercy, therefore shall evil come upon thee,*" &c. By Ezek. xxviii. 24—26, God promises "there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them that despised them. They shall dwell with confidence, when *I have executed judgments upon all those that despise them* round about them," &c. The Psalmist, as Christ, prays for judgments to come upon the oppressors of his brethren, "*for they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded,*" lxix. 26. Zephaniah says, iii. 1. 19, "Woe to her that is filthy and polluted, to the oppressing city; sing, O daughter of Zion, the Lord hath taken away thy judgments. Behold, *I will undo all that afflict thee,*" &c. In Zech. i. 14, 15, God declares, "I am jealous for Jerusalem and for Zion with a great jealousy; and I am very sore displeased with the

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heathen that are at ease, for I was but a little displeased, and they helped forward the affliction."

The duties incumbent upon Christians, directing us to preach the coming kingdom to the Jews, are clearly pointed out in Isaiah lii. 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that *saith unto Zion, thy God reigneth;*" and again, lxii. 6, "Ye that make mention of the Lord, keep not silence, and give him no rest till he establish and make *Jerusalem a praise in the earth;*" and at lxvi. 10, "Rejoice ye with Jerusalem and be glad with her, all ye that love her; rejoice for joy with her all ye that mourn for her; and the Psalmist directs us to "pray for the peace of Jerusalem; *they shall prosper that love thee,*" cxxii. 6. It might be well also, as tracts and elementary books of instruction are published for other persons, to publish some exclusively adapted to the Jews, explanatory of the geography, customs, &c. of their own Old Testament Scriptures; for it is remarkable how literally the curse in Isaiah iii. has been fulfilled upon them, and none of them have ever risen to eminence in any of the sciences or arts, which distinguish all other nations.

Thales.—It is on this account that I should speak to a Jew more as to a fallen child of Adam, than as to a man well versed in these rites and ceremonies, the meaning of which are so clearly pointed out in Paul's epistle to the Hebrews. There are, however, points which might be pressed upon

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the conscience and judgment of a Jew, which would have no application to a Gentile: for instance, we might direct their attention to the promise of God to give them the land of Canaan for ever; to their having once possessed it, and to their ultimate rejection from it. These facts they could not deny. We might then lead them to Eden, and observe that the casting out of Canaan seems very similar to the casting out of Eden, and if so, appeal to them if it is not probable that the two rejections arose from one and the same cause, namely, sin. Now, for the sin which caused the rejection from Eden, we might shew that there was a remedy provided, namely, the seed of the woman, and that therefore it is likely that the same remedy would serve for the rejection from Canaan. This might farther be illustrated by the remedy which was provided for the bites of serpents in the Brazen Serpent; and by the object and meaning of sacrifices; all pointing to the blood of the seed of the woman; and to substitution, the innocent for the guilty, that the guilty might go free; especially so in the case of the scape goat. Their own law might be pressed upon them, as Paul urges it in his second chapter to the Romans; where the apostle, having begun by exposing the sins of the Gentiles, proceeds until he has extended his statement so as to include the Jews also, and bring in the whole world guilty before God. The law might then be shown to be utterly insufficient to give peace to the conscience, and hence the necessity of something else, if peace be ever to be attained in this world.

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Whilst condemning the Jews, however, let us look to ourselves, that we do not rest in the letter of the Gospel, as they do in the letter of the law; "the letter killeth," whether it be the letter of one dispensation or of another. To-day, it was said to them, to-day if ye will hear his voice, harden not your hearts; and now amongst us also, there is such a thing as hardness of heart, and contempt of God's word and commandment: as a road becomes harder the more it is driven over by a carriage, so does the heart become more insensible by the constant rolling over it of the chariot of Christ, where the affections are not carried along with its wheels. *Corruptio optimi pessima.* Let us take heed that we do not make the ordinances of religion a God. Making prayer a task spoils it; the service of God is perfect freedom. But let not the Christian man fear: his last end shall be glorious; dust he may become, but ashes never: the word "ashes," ought not to be used at the burial of a believer in the Lord Jesus Christ, for he has nothing to do with fire, which denotes wrath and hell. The devil has got hold of this world, and therefore he reduces us to dust, but not to ashes, for he has no power to take us into hell-fire. Into Eden again the Christian will return; for Eden that was, is but a type or allegory of that which is to come.

Aristo.—There cannot be a more important duty than to encourage the mission of Wolff. He seems to be the very embodying of the *beau ideal* of a missionary, which was supposed to be the creation of Mr. Irving's imagination,

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in the sermon preached before the London Missionary Society. Wolff has now presented himself a living specimen of the character therein pourtrayed. His journal, and that also of Burchardt, ought to be the manual, the *vade mecum* of every missionary. It is also highly necessary to cause the Jews to be acquainted with their own Scriptures, for we are apt to suppose that they are better read in them than a more intimate acquaintance with that people will justify. Many Christians also are very ill versed in parts of the Old Testament.

Anastasius.—On this account it would be desirable for ministers to take large portions of the Old Testament as the ground-work of their sermons, and make their discourses rather running comments upon one whole prophet, or book, at once, than essays upon single doctrines. With respect to the journals of Wolff, they ought to be all printed exactly as he sent them over; for the wonderful dealings of God with this man were performed neither for his own private benefit, nor to furnish idle gossip, but for the instruction and edification of the whole church of Christ, the knowledge of which therefore ought not to be withheld from it. The chief scene of the operations of Wolff, or of any other missionary to the Jews who is fit for that office, is the countries which lie to the east of Jerusalem. As soon as Wolff arrived at that city, he received directions from the gentleman who sent him out, to keep to the eastward of the Holy Land. It is there where all the declarations and types point to the Messiah

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appearing in glory. "Who hath *raised up* the righteous One from the *east* ?"—"the *glory* comes from the *rising* of the sun;" and into the rebuilt temple, Ezekiel saw "the *glory* of the God of Israel came from the way of the *east*." "Who is this that cometh in scarlet, with dyed garments from Bozrah?" Bozrah lies to the east of Jerusalem. "As the lightning *cometh* out of the *east* —so shall also the *coming* of the Son of Man be;" but, as lightning does not come more often out of the east than out of any other point of the compass, the expression seems to indicate not only the suddenness, but the direction also of the Coming in glory.

Aristo.—I quite agree, also, that it is right to afford temporal relief to the Jews, and endeavour to get them relieved from the civil disabilities under which they labour. The Lord sent Moses unto Pharaoh, saying, let the people go. A word might be put in for them to the rulers of our land, which would no doubt be very acceptable in the sight of God.

Philalethes.—What are the civil disabilities under which they now labour in England?

Anastasius.—The Jews, by the laws of England, are held to be aliens, and consequently only enjoy the rights granted to foreigners at peace with this country. "Jews are in England by an *implied* license;" (this license, however, is only supposed to exist, for it is no where to be found on the Statute book;) "but on a proclamation of banishment, they are in the same state as alien enemies, on a determination of letters of safe conduct,"

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Tomlyn's Law Dic. in loco. The plain English of which is, that they may be banished by the mere caprice of the king at any moment. This arises from their having been exiled in the nineteenth year of the reign of Edward I., in which state they continued until the time of Cromwell, when they were recalled; but as many of the acts of Cromwell were disallowed by Charles II. after his restoration, the Jews are here only by sufferance, which sufferance may be withdrawn at any moment. A Jewess, wife of a converted Jew, cannot claim dower after his death. 1 *Inst.* 31 *b.* There are seventeen societies in London established for the temporal relief of the Jews amongst each other; but the total amount of their revenue is very small, and the poorest members of that community are in greater misery than the poor of any other denomination. As a class, they obtain their livelihood with greater difficulty than any other people. Saturday is the day on which the majority of the labouring population buy the articles of their weekly consumption, but on this day the Jews' shops are most rigidly closed. Only a limited number are allowed to be brokers by many corporations of cities and towns; nor are they allowed to take up their freedom, even when inclined to do so, unless they can prove that they are descended from parents who have been baptized; a condition which amounts to an absolute prohibition. A small volume has lately been published, under the title of "The Destruction of Jerusalem," which mentions many curious particulars of the state of the laws, both in England

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and foreign countries, relating to the Jews: and if any person wishes to inform himself further upon this subject, he will do well to consult the debate on the famous Jewish Naturalization Bill in the year 1753. See London Magazine, or Parl. Debates, p. 1365. and also the Report of the Philo-Judæan Society.

Philalethes.—Surely it is of very great importance that the church and state of England should be warned of their danger in being found persecuting the Jews?

Anastasius.—No doubt it is, and it was from seeing this clearly that Mr. Lewis Way became, and still continues, anxious that the church of England should take up their cause. He set the noble example himself, and was willing to renounce his whole property, and to make it over to the church of England, in order that it might be applied to the promoting of Christianity, and in any other mode benefiting that nation. This offer was refused; but let England, however, remember that she is one of the ten toes of that image which the stone smites and crumbles into powder, fine as the dust of the summer threshing floors, Dan. xi. 35.; let her remember that it is no despised reader of the will of God who says this of her, but that Machiavel, and Gibbon, writers with whom her statesmen are much better acquainted than they are with either Daniel or St. John, include her in the list of the kingdoms into which the various broken members of the Roman Empire settled after its destruction by the barbarian nations; of which Roman Empire consequently she

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once formed an integral part. It is not only in this country that Mr. Way has laboured for the Jewish people. He undertook a journey into Prussia, Russia, the Crimea, Poland, and, subsequently, into Palestine, on their account. He attended also the Congress of Sovereigns and Statesmen at Aix-la-Chapelle, in order that he might bring under the consideration of those great men, the interests of the only people in Europe who were beneath their notice, namely, the chosen nation of God; little thinking that it is upon the destiny of this nation, that the duration of their own thrones and dynasties hangs. Mr. Way was successful; and the spirit of God came upon those Sovereigns, (1 Sam. xi. 6.) when they heard the tidings he delivered to them, and their hearts were stirred up (Ezra i. 1. Isa. x. 6—15.) to acknowledge, by a public edict, the claims of the Jews to their protection. The great ground of the warning to the Gentile nations, throughout the Old Testament, is the restoration of the Jews; and unless England can shew that her conduct towards them has been more lenient than that of other people, she has no right from Scripture to conclude that a milder doom awaits her than betides the rest.

Philalethes.—But England will take warning, when the ministers of her church shall have their attention called to those portions of God's Word which speak of this matter, and which have been so much neglected.

Anastasius.—I would gladly think this, yet I know no use in the study of history, but to lead

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us to reason correctly upon the probabilities of the future, from what we therein learn has taken place in the past. The Ninevites are the only people upon record who repented upon the preaching of God's prophets. The Antediluvians were unmindful of the practical preaching of Noah during one hundred years in which he was employed in building the ark, though they no doubt ridiculed him as a madman and enthusiast, wasting his property in constructing that wonderful vessel, which ultimately proved him to be the only man amongst them who was in his right mind. Read an excellent Sermon of Mr. M'Neile's upon this subject. The Egyptians despised the warnings of Moses: the Canaanites refused to submit to God, though they perceived and acknowledged that he was working miracles in the midst of the children of Israel, so that it was their interest and duty to enter into covenant with and obey him. The Jews rejected the warnings of the prophets before the Assyrian and Babylonian conquests: and in proportion as the time for the execution of the judgment drew near, so much the more did the people rage against those who gave them warning, smiting and imprisoning Jeremiah. Neither would they hear the voice of the Son of God himself foretelling the razing of their temple, and their own dispersion. The Papists have despised the testimony of the Reformers; and as the brute ass rebuked the madness of the false prophet of old, so even infidels have rebuked the false prophet of Rome for his idolatry and lying miracles; and the popish kingdoms have not repented for the

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preaching of the Reformers. More lately God has made use of the sword; as he did by Sennacherib of old, so has he by the sword of France sent a victorious army into the heart of every capital in Europe, yea, even into the seat of the Beast, Rome itself, preserving Protestant England alone; yet have the Papists not repented to give God glory. It is worthy of remark, too, from Sir J. Malcolm's History of the Rise of British Power in the East Indies, if he is to be credited, how invariably it has been the policy and desire both of the Company and of the Government to remain at peace, and that they have been in every instance driven to war with the native powers against their wishes and interest. Thus God has made use of the unwilling sword of England to punish the followers of Mahomet, Brahma, and Bhudd. Saints are in the cabinet of the King of kings. Armies and generals execute His orders blindly: philosophers search into the properties of matter: poets sing the beauties of His works: historians narrate the actions of which they cannot trace the motives; but the Christian, by his Bible, enters into the cabinet, and sees that it is the Lord of Hosts, the King of Glory, who ruleth amongst the children of men, setting up one kingdom and pulling down another, and disposing of crowns and sceptres severally as he will: yet England has not acknowledged the mercies of her God, nor made use of the warnings she has received, as she would have done if she had felt them.

Philalethes.—Is there any direct circumstance

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that marks the increased indifference of the body of the people to the religion of Jesus Christ?

Anastasius.—Two I think distinctly; 1st, The grounds upon which the claims of the papists to civil privileges are defended, such as the equal merit of all creeds, the harmlessness of popery, &c. (although I admit that many of these privileges ought not to be withheld.) 2dly, The increase of infidelity amongst the lower orders, of which the presentation of the petition of Taylor to the House of Commons, that the infidels might be exempted from being sworn on the Bible, was a memorable instance. We must be careful, moreover, not to suppose that there is no infidelity amongst the higher orders, because it assumes amongst them a less offensive character. The appetites and sensibilities of St. Giles's are of a coarser texture than those of St. James's. The rank meat, and rough clothing, that can be digested and worn by the one, would be perfectly intolerable to the other, which requires more delicate ragouts and finer linen. In like manner, the vulgar ribaldry which is adapted to the mental appetite of the one, must be superseded in the other by the elegant sneers of such writers as the author of Waverly. This master-spirit has succeeded more effectually than Paine or Voltaire, in bringing true religion into disrepute amongst the higher circles. He has imagined characters with qualities, the most odious and disgusting, and called them religious. He has evidently associated them with the spiri-

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tual religion of the present times, and then directed against them with exquisite point the shafts of his keenest wit, and most bitter sarcasms; as Dr. Chalmers has justly observed in his sermons preached in St. John's Church, p. 76. The hatred, however, to the essential peculiarities of the religion of Jesus of Nazareth, is not less apparent in one class of writings than in the other. I have frequently heard the flippant remark of the profligate Charles II., alluded to in conversation, that "puritanism was not a religion for gentlemen;" and generally with such additions, as "shocking creatures the Methodists! vulgarity seems an essential part of their constitution!" and nothing can be more soothing than this to the self-complacency of nominal Christians. It appeared, at an examination before the Lord Mayor, that on Tuesday evening, January 23, 1827, at a public meeting held statedly in Salters' Hall Chapel, Cannon Street, Taylor, the President of a Society, called 'the Society of Universal Benevolence, or Christian Evidence Society,' after a speech in which he deprecated the Bible as a book of lies and fables, held up in his hand the New Testament, and then, in the presence of the assembly, consisting of 300 persons, denounced it as a book of falsehood and priestcraft, contemptuously threw it on the platform on which he was standing, and placing his foot upon it, exclaimed, 'If any man in this assembly can prove the contrary, let him come forward and take it up.' The silence that followed for a few seconds was succeeded by a burst of applause,

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three times repeated by the assembly, to evince their approbation at the courage and intrepidity of the orator. Few Christians are aware of what is going on; and we are sometimes told that it is injudicious to apprize them of it, as it will only excite doubts, which might otherwise in all probability never have arisen. Whatever justice there may be in this as respects school-children, the duty of a student of prophecy is clear and unquestionable. He is not adequately armed for his work, unless, like the bee, he can alight unhurt on the nightshade as upon the rose, extracting honey out of poison, and rendering the conduct and writings of infidels, as well as the providences and word of God, subservient to his great plan of observation upon the signs of the times. The government is afraid to institute prosecutions for blasphemy, because juries will not convict.

Philalethes.—Is not this because some ministers have prosecuted libels upon themselves, as if they were blasphemous, instead of being simple libels?

Anastasius.—That is no doubt partly the reason, but not entirely. It is not long since an honest American Jew, Mr. Levy, jealous for the honour of Jehovah, snatched a blasphemous libel out of the shop-window of an infidel in Fleet Street, and was fined for so doing. Thus Christians and Jews will ever be found worshipping the same Jehovah.

Philalethes.—But a Jew will never believe in the Trinity?

Anastasius.—Every man, whether Jew or Gen-

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tile, when converted by the Holy Spirit of God, must believe in the Trinity. But do not, my dear brother, mistake an assent to a creed, or to a term, for a practical belief in the offices, or persons of Jehovah; nor deny to another a saving faith in this essential branch of divine truth, because a tender conscience and a logical mind may see flaws in every attempt at definition that has hitherto been made. The facts revealed in Scripture are, that the Father is God, that the Son is God, and that the Holy Ghost is God; but yet that there is but one God. A vain attempt to define the mode of subsistence of the Deity is the rock upon which all have split; some calling themselves orthodox, establishing tritheism; others, in their zeal for the unity of the Godhead, inclining to deny the divinity of the Lord Jesus Christ, or the personality of the Holy Ghost. In preaching to the Jews, let us confine ourselves rigidly to such terms only as we find in the Holy Scriptures, and beware of teaching for doctrines of God the inventions of man.

Philalethes.—Whence would you date the justification of a Jew when converted?

Anastasius.—Ah, my dear *Philalethes,* you are inclined to enter into intricate branches of deeper theology than I have now time to discuss; but I will shortly tell you that I can see no difference in the question, whether relating to Jew or to Gentile. There are three justifications spoken of in Scripture: 1st, Justification *in* the Lord; 2d, Justification by faith; 3d, Justification by works. These three must all be reconciled, and to the world

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they seem contradictory. There are also three places, or courts, as it were, in which a sinner requires to be justified: 1st, The court of God's holiness; 2d, The court of his own conscience; 3d, The court of the world, or before men. These harmonize with the three justifications above mentioned. The first may be dated as in Christ from before the foundation of the world; the second at the time when the sinner receives it into his heart, and believes it; and the third, when it is exhibited before men.

Philalethes.—In what, then, do you make faith to consist?

Anastasius.—The word "faith," in all languages of which I know any thing, denotes two distinct operations of the mind; 1st, belief of a fact related; 2d, reliance upon, or trust to the fact so related. In religion, faith is, first, belief in the facts related in the Bible, viz. that we are guilty before God; will be cast into hell, unless cleansed by the blood of Christ, and renewed by the Spirit of God; that the blood of Christ cleanseth from all sin; that God will freely pardon every one who trusts to that blood; and that he will give his Holy Spirit to every one who prays to him for it. Second, Faith is reliance upon that blood for cleansing, and upon the Holy Spirit for renewing, that is, giving new affections to the heart. The first alone, without the second, is the faith of devils and of nominal Christians: the two combined, constitute the faith of real Christians: and therefore, "Faith is the confidence of things hoped for, the conviction of

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things not seen," Heb. xi. 1. The Letters of Sandiman on Hervey's Theron and Aspasio, are very good upon this subject.

Philalethes.—This seems to throw some light upon the *multum vexata questio* of progressive sanctification.

Anastasius.—Messieurs definissez vos termes, said Voltaire to the Doctors of the Sorbonne. If by sanctification be meant that essential purity of nature, which makes the sinner meet for the presence of a holy God, that can only be found in his union with Christ, *in* whom alone is all his "sanctification," 1 Cor. i. 30, as well as "righteousness and redemption." If by progressive sanctification be meant, the progressive effects of that purity, constraining its possessor to devote every faculty of his mind and affections to the service of Jesus Christ, and giving him success in so doing, there is no doubt that every soul in which the spirit of God dwells, does make this progress; but to push this doctrine to the *reductio ad absurdum,* by saying, that such a view only requires time for the sinner to become perfect whilst in his present state, is as erroneous as to suppose that whilst bound to the present humanity, influenced by decaying material bodies, and connected by the ties of kindred, hunger, thirst, cold, and heat, to this sphere, he might become immortal. The decree of God is not to make light agree with darkness; to make a man who loves sin find the presence of God a source of happiness to him; but the decree goes forth to change the disposition of the sinner, so

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that he may dislike sin, and love the society of Jesus, and of his saints. The happiness to be derived from heaven, must consist in loving the things which God loves; for the devil might stand in the presence of God, but would find it no source of pleasure to him.

Philalethes.—I must candidly confess to you, that the views which you have opened to me appear to require more consideration, before I can acknowledge them to be according to the truth of God; whilst at the same time I admit, that they appear at present to be undeniable. I confess farther, that the greater part of the prophetic Scriptures has hitherto been a sealed book to me; some few texts here and there, which seemed to admit of a spiritual and personal application to myself, I have marked in my Bible, and often refer to; but the context, both before and following them, remained as dark as ever. I now perceive, that by taking the Scriptures literally, without attempting to spiritualize them away, they are perfectly intelligible.

Anastasius.—It is not necessary to deny the spiritual application of any passage, because we contend for its literal meaning also; so that I have no objection, *merely on that score,* to the interpretation of the most fanciful Hutchinsonian who ever wrote. The views which I have endeavoured to place before you, appear to me to be the revelation of God, and I know no person who has embraced them without finding his comprehension of all other branches of divine truth enlarged, and his affections more undividedly set

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upon the kingdom of heaven, and more completely weaned from all objects connected with the present dispensation. Your last questions have led us away from the subject with which we commenced; but I do not regret it, since it is well to be often reverting to the first principles of the doctrine of Christ, and examining the foundations upon which our faith is built. Jesus crucified is the only true foundation, the only resting place on which Hope can with safety plant her foot, whilst she stretches forth her hands and eyes towards the glory which shall be revealed. That glory indeed, that great glory quickens the beatings of her heart, and animates her frame with joy; but as she looks for it, who does not perceive that the uplifted eye must waver, if the foot be not steadily established? Whilst therefore we rejoice, yea, and will rejoice, in our bright, and blessed, and fully authorized expectations, we do not, (as we are slanderously reported, and as some affirm that we do,) forget to realize habitually the foundation on which we stand. Our hopes are risen with Him who was dead, and is alive again; and we are waiting in what the apostle calls, "the patience of hope," for the glorious appearing of our risen Lord; but our whole trust and confidence is in Jesus Christ and him CRUCIFIED.

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CONVERSATION THE FIFTH.

The Doctrine of Scripture concerning the Second Coming of the Lord Jesus Christ.

Philalethes.—You told me in our first conversation upon the times of the Gentiles, that you would on a future day point out to me the Scriptures which relate to the throne of David; will you now be so kind as to inform me, whether you consider that this throne is to be set up at the beginning, or at the end of the millenium?

Anastasius.—It appears to me, that the question which you have mooted, is one of those on which the church is principally in error. No person can have been in the habit of attending the services of the Church of England, without having some notion floating in his mind about the second coming of our Lord Jesus Christ; but because people in general look upon this coming as necessarily to happen at a period subsequent to their own deaths, which impression is founded upon some vague ideas about things which they think are to take place previously, none of which have, as they conclude, yet begun to be in being, no practical effect whatever is produced by a truth, which is at best only received as an abstract fact, in which they have very little personal interest. One of these intervening things is a reign of blessedness for a thousand years; whereas, I

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conceive, it is very evident from Scripture, that this reign of blessedness succeeds, and not precedes the second coming of our Lord. We have already considered two periods spoken of in the Holy Scriptures, under the names of the "times of the Gentiles," and the "times of the Jews:" there is a third period, called the "dispensation of the fulness of the times," Eph. i. 10, in which it is said, "all things are to be gathered together in Christ, both which are in heaven, and which are on earth:" and this last period is that "dispensation" of which I am now speaking. Dr. Gill has some excellent observations in his chapter on the *Personal* Reign of Christ, (Body of Divinity, vol. ii. b. 4, ch. 8,) which he treats justly as identical with the millenium; but he has a chapter at the beginning of the same volume, on the *Spiritual* Reign of Christ, which he supposes is to take place between the present dispensation, or at least after the present state of things, and before the coming of our Lord in person. My object not being to controvert the opinions of others, but to set forth the passages of Scripture, which may direct ourselves to a right knowledge of what is revealed, I shall only remark upon this chapter on the *Spiritual* Reign, that the texts to which he has referred, relate equally to the period which ensues, *after* the restoration of the Jews, and *subsequent* to the fulfilment of the times of the Gentiles, as do the other texts, which he has quoted in reference to the *Personal* Reign: his chapter on this latter subject is very well worth reading. Our gracious Lord likens himself to a

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nobleman, who goes into a far country to receive a kingdom, and *to return*, Luke xix. 12, and who delivers to his servants certain trusts which he desires them to make use of for his advantage until he come again: having received the kingdom, he returns, and rewards the servants according to the way in which they had employed that which had been confided to them. We further learn, from Acts iii. 19, that "the Lord—shall send Jesus Christ—whom the heaven must receive until the times of restitution of all things." In Acts ii. 30, the promise of God to David, that he would raise up Christ to sit on his throne, is repeated, and thus the question is resolved into the nature of the kingdom over which Christ is to reign, and the place where the throne of David is situated. First, then, with respect to the nature of the kingdom, it is declared in Dan. ii. 44, that the kingdom of Christ is to destroy and supersede all the universal monarchies which have gone before it; and it follows, that as those kingdoms were on this terraqueous globe, so shall the kingdom of Christ be likewise. If it be objected, that Christ's kingdom is spiritual, and in heaven, that is, a kingdom of or over immaterial beings, and in or over an immaterial place; I reply, that there is no intimation of the fifth kingdom being of an essentially different nature, or in a different locality, from the four which have preceded it: and further, that as it is said in Isaiah ii. 2, that when the mountain of the Lord's house is established *in the last days*, all the other mountains on the earth shall flow into it, and that "many *people* shall go and say,

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Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem;" it is impossible that this shall come to pass in any other place than that in which it is said it shall come to pass, namely, at Jerusalem. Again, in Dan. vii. 14 and 27, the kingdom of Messiah is stated to be a kingdom which shall not pass away, but which shall be given to the holy people of the Most High. Our Lord assures his "disciples," Matt. v. that "theirs is the kingdom of heaven," that "they shall inherit *the earth*;" and the redeemed in heaven are represented as singing, "we shall reign upon *the earth*." Rev. v. 10. We are told that the special occasion of our Lord's speaking to his disciples the parable above referred to (Luke xix. 11), was, "because they thought that the kingdom of God should *immediately* appear;" and it is clear, that if they had been mistaken in the *fact* of the kingdom appearing, as well as in the *time* of its appearance, he would not have spoken a parable in order to correct their views with respect to the latter point alone, whilst he left the former point untouched; as the latter could be worthy of consideration only in so far as they were right in the other. From John xii. 34, it is evident, that the Jews expected a King in the person of Messiah, who was to abide for ever in Judea, which expectation our Lord did not say was erroneous in fact, but only in the period at which it was to take place; as also after his re-

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surrection, when they ask him, " Lord wilt thou *at this time* restore again the kingdom to Israel?" Acts i. 6, he does not tell them, that the kingdom is *never* to be restored to Israel; but that they had other business to do than to understand " the time and season" when that was to take place; inasmuch as they were first of all to be witnesses of him " to the uttermost part of the earth;" for " to every thing there is a season, and a time to every purpose under heaven." Eccles. iii. 1. And this was evidently amongst the things which were to be closed up and sealed until the time of the end. Dan. xii. 9. In Micah iv. 7, it is said, " the Lord shall reign over them *in Mount Zion* from henceforth, even for ever;" and this brings me to the second point, namely, the *place* in which the throne is to be set up; and for this branch also we have Scriptures equally clear. In Psalm cxxii. 2. 5, we read, " Our feet shall stand *within thy gates, O Jerusalem*—for *there* are set thrones of judgment, the thrones of the house of David:" and in Jer. iii. 17, that after the Jews are in possession of their land again, " at that time they shall call *Jerusalem* the throne of the Lord." Upon this throne of judgment, the Lord promised his disciples that they should sit with him " in the regeneration," Matt. xix. 28, " the time of the restitution of all things," when the earth will be regenerated; for as men have a water baptism on the entrance into the church, but are not one whit the more clean, until baptized with the fire of the Holy Ghost, so the world, after its baptism by the

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flood, in the days of Noah, has continued as wicked as it was before, and will never be cleansed, except " by the Spirit of judgment, and the Spirit of burning." Isaiah iv. 5. And as the man is not fit tabernacle for the Spirit of God until baptized with this fire, neither is this earth fit tabernacle for the Son of God until baptized also with the fiery judgment that shall accompany his coming. In this judgment all his saints accompany him: " the Lord cometh with ten thousand of his saints to execute judgment," &c. Jude 14; As Zech. xiv. 5. had said, " the Lord my God shall come, and all the saints with thee;" see also Matt. xxv. 31, and the apostle promises " recompence" to the persecuted Thessalonians, i. 11. 7, at the apocalypse of the Lord Jesus from heaven with the ministers of his power;" and the Psalmist says, cxlix. " let the children of Zion be joyful in their King—let the saints be joyful in glory—let the high praises of God be in their mouths, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people—to execute upon them the judgments written: this honour have all his saints;" and " Do ye not know," says the same apostle to the Corinthians, vi. 2, " that the saints shall judge the world?—know ye not that we shall judge angels?" and our blessed Lord says to his disciples, Luke xxii. 29, " I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."

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Philalethes.—But why do you suppose that the earth, or at least that part of it where our Lord will sit as King, will be purified?

Anastasius.—It is said, "that the Lord shall comfort Zion: he will comfort all her waste places; and he will make her *wilderness like Eden,* and her *desert like the garden of the Lord,*" Isa. li. 3.: and that the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them: and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice den; they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi. 6—9. And again, in Isa. lx. that after the glory of the Lord is risen upon Zion, ver. i. that "violence shall no more be heard in thy land, wasting nor destruction within thy border; but thou shalt call thy walls, Salvation, and thy gates, Praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended: thy *people* also *shall be all righteous;* they shall inherit the land for ever, the branch of my planting, the work

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of my hands, that I may be glorified." 18—21. In Isa. lv. 13. it is promised, that, "instead of the thorn" (the emblem of the curse as well as the brier) "shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off:" and in Zech. xii. 8. each inhabitant of Zion is said to be "as David," (Christ,) "and the house of David as God:" and in the Roman Catholic Translation of Archbishop Martini, the phrase is rendered much stronger: *tanti Davidi*, "so many Davids." All these passages, to which many more might be added, distinctly shew, that within the sacred precincts of the kingdom of Christ, εν τεμενεσσι, there will be no more curse, sorrow, sighing, pain, sin, or any thing that can hurt or defile in all that holy mountain, but the paradisaical state which existed under the first Adam will be restored under the reign of the second Adam, who is the Lord from heaven.

Philalethes.—Do you think that the Scriptures point to a resurrection of the saints as taking place before the general resurrection?

Anastasius.—You will have no difficulty upon this subject, if you will refer to Luke xx. 34—38. where it is said, "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, cannot die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection;" from whence it is evident, that the resurrection there alluded to is one of which the children of God alone are partakers. At this resurrection the chil-

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dren of God are *manifested*; during the present life they compose the *invisible* church, each indeed having "a new name written, which no man knoweth, save him that receiveth it." "For this manifestation of the sons of God the earnest expectation of the whole creation waiteth," Rom. viii. 19. "in hope that the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God: for we know that the whole creation groaneth and travaileth in pain together until now; and not only it, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, even the redemption of the body." 23. In Eph. i. 13, 14, we are told that we receive the Holy Spirit as "the earnest of our inheritance, until the redemption of the purchased possession." Thus you perceive that the work of redemption, as far as our individual persons are concerned, is not completed until the body is redeemed. For this resurrection St. Paul, in his Epistle to the Philippians, chap. iii. after speaking of his renunciation of his own righteousness, says how gladly he would give it up, if by any means he might attain to the resurrection of the dead, ver. 11. As St. Paul was perfectly sure that all mankind would rise again some day or other, the resurrection of which he there speaks is undoubtedly that same resurrection of which our Lord speaks, as appertaining only to the children of God; and we shall be further convinced of the accuracy of this remark, by observing that the Apostle makes use of the word εξαναστασις instead

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of *αναστασις* merely, and that this is the only place in the New Testament in which the word occurs. This, then, I conclude, is the resurrection, which takes place at the coming of Christ to reign, of those who have fallen asleep in Jesus; when the bodies of those believers who are alive will be changed from being corruptible to being incorruptible; when the deluge of fire will destroy all unbelievers out of Christendom, purifying and changing the face and appearance of it; when Satan, sin, and sorrow will be cast out, and the enemy of mankind be bound during the whole thousand years, and not suffered to enter again into that Eden of the Second Adam, as he did into the garden of the first. It is to this we must refer the declaration of our Lord, "I am the resurrection and the life;" for it is Christ's mystical body, head, and members, which alone rises at the beginning of the Lord's day. The Greek term to express the first resurrection in Rev. xx. 5. is the strongest that the language admits of, for it is not *ἡ πρωτη ἀνάστασις* but *ἡ ἀνάστασις ἡ πρωτη*, *the* resurrection, *the* first. This is "the resurrection to life," John v. 29. which is by the mild voice of the Saviour; the second resurrection is "the resurrection of damnation," and is by the stern command of the Judge.

Philalethes.—But do they not both take place on the same day?

Anastasius.—The whole period of Christ's reign upon earth is mentioned as "the day of the Lord." Throughout the Holy Scriptures, the period of a day is generally reckoned from even-

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ing to evening. The invariable custom of the ancients was to count the day in this manner, as the Italians do to the present time. Aulus Gellius says, *eos (Athenienses) a sole occaso ad solem iterum occidentem omne id medium tempus unum diem esse dicere.* N. A. l. 3. c. 2. Cæsar tells us that the same custom prevailed amongst the Gauls; *spatia omnis temporis non numero dierum, sed noctium definiunt, et dies natales et mensium et annorum initia sic observant ut noctem dies sequatur.* Hence too are the expressions in use amongst ourselves of a "sen'night," a "fort'night." Du Cange, in his Latin Glossary, has cited many laws, formularies, &c. which prove that several nations, amongst whom he specifies Gauls, Saxons, English, and Arabians, reckoned time by the number of nights, as well as by the number of days. The ecclesiastical day in England, to this hour, begins in the evening at the vigil: (and hence, by the way, let me corret an error into which many well-intentioned, but ill-informed people fall respecting the apparently, as they suppose, irreligious custom which prevails abroad, of opening the theatres, giving dances, &c. on Sunday evening; whereas the Sabbath having commenced on Saturday evening at six o'clock, the Sabbath is ended to them at six o'clock on Sunday evening; and thus the opera being open on the Saturday night, as it is in this country, is in their eyes the real infringement of the Sabbath; even down so late as the time of Archbishop Laud, we read in his life of his going, as soon as it struck six, on Sunday evening, to play

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at bowls with his chaplain, he considering that the Sabbath was then terminated: but to return) All the great works of God, whether of creation, providence, or grace, are represented as carried on during night, and when the following day dawns they are seen already done and perfect. But, to come more specifically to your question, you will observe that it is clear that the word "day" does not necessarily mean a period of twenty-four hours, or one revolution of this globe upon its axis before the sun, from the circumstance of its being made use of three several times previous to the creation of that luminary, Gen. i. 5, 8, 13. and from such expressions as, "to-day if ye will hear his voice," "the day of temptation in the wilderness," which was a period of forty years. Again, "the day" that Adam sinned he was to die, which as he did not do literally, some extended meaning for the term must be found, and by the help of the expression in Peter "that the day is with the Lord as a thousand years, and a thousand years as one day;" and of seeing also that though the man who lived to the longest term, reached 969 years, not attaining to the full extent of 1000 years, but dying within the 1000 years, he still died within that day, we have some guide to lead us to the right understanding of the fulfilment of the curse on Adam, and likewise of the extent to which an indefinite period, signified by that word, may be carried. There are some good remarks in Thruston, vol. i. p. 18, to which you will do well to attend if you feel that there is any force in the observations of Mr. Maitland upon the word

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" Day," when he objects to its being considered as signifying any thing but 24 hours. Many things are mentioned in scripture as to take place in " the day of the Lord," which cannot possibly take place in so short a period as 24 hours; but for whatever measure of time the expression may serve as a notation, it seems to have its regular portions of morning and evening, like other days; and the day of Christ is always spoken of as reckoned from morning to evening, as our ordinary days are, with no intervening night, which they would have if reckoned by the other method. We learn from the parallel passages in Mark xvi. 2. and Luke xxiv. 1. that " very early in the morning," of the resurrection of our Lord he had already risen. " The morning" of Christ's " day," is synonimous with the first resurrection in Ps. xxx. 5. (see Horsley *in loco)* and xlix. 14. lix. 16. cxliii. 8. and in 2 Sam. xxiii. 4, Christ, as the ruler over men, is celebrated as coming in the morning; and it is in reference only to his second coming that Christ is called " the Sun of Righteousness rising" in Mal. iv. 2. A promise is given to him that overcometh and keepeth Christ's works unto the end, that Christ will give him power over the nations, and he shall rule them with a rod of iron, and that he will give him " the morning star," or, in other words, that he shall see the beginning of the day of the Lord. Rev. ii. 28. As Christ also rose " the first-fruits of them that slept," so his people rise the first-fruits of the whole regenerated creation of God.

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"As in Adam all die, even so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterward they that are Christ's, at his coming; then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power; for he must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death." 1 Cor. xv. 22—25. Here the resurrection of all mankind is plainly declared, and that it does not take place at the same instant of time, but in a certain order: first, Christ himself; secondly, they that are Christ's, who are to rise at his coming: between this first and second period, therefore, 1800 years have already elapsed, and there is no reason for supposing that an equally long period, and probably a longer, may not elapse between the second and third: thirdly, then cometh the end, which is not until the end of Christ's reign, after he shall have put all enemies under his feet, even death itself; but as during Christ's reign on the earth, children are to be born and men are to die; and as we learn that death is not to be destroyed until the end of the 1000 years, Rev. xx. 7. 14., it follows, that they who are not Christ's, do not rise until the end of the millenium.

Crito.—Christ "which is, and which was, and which is to come," Rev. i. 4. is the great subject of prophecy, and not less at one period than at another; the coming of the Lord is mentioned as

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the last event which takes place under both the seventh seal and the seventh trumpet. It is important to remember, in order to attain a right understanding of the Revelations given to St. John, that the whole book is symbolical; and as the circumstance which distinguished the Jews was, that "chiefly unto them were committed the oracles of God;" and as when they were cast out the same charge was committed to the Gentiles, the Christian church stands now in the same place in God's government of the world, that the Jewish church did of old. Hence the 144,000 Jews who are said to be sealed in chap. vii. are probably symbolical of some Christian nation which stands in the place of the former nation.

Aristo.—The whole mystery of the coming of Jesus Christ from the bosom of the Father down to this lower earth, began in Eden at Gen. iii. 15. and finishes at the opening of the seventh seal. The mystery to be exhibited is that of a God-man, and the revelation of this God-man is to take place at his second coming. The first coming is the darkest page in the revelations of God, and will always be foolishness to the world; and all that preceded it is only the making of the mystery of which that was the *dignus vindice nodus*. The Apocalypse is the unfolding of the mystery of Jesus Christ, which ends in his second coming; and hence, no doubt, the distinguished blessing promised at the out-set to all who will study it: "Blessed is he that readeth and they that hear the words of this prophecy, and keep

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those things which are written therein, for the time is at hand." Rev. i. 3. This opens his personal appearance; for if he is not to appear the second time as a person, the types of persons who prefigure him, and his own incarnation in the womb of the Virgin, seem to have no adequate counterpart. For, besides the *annus magnus* of a kingdom, of times, &c. &c. there is a person always exhibited also, of whom he is to be the antitype, reigning in glory; and it is distinctly said, in Heb. ix. 24—28., that he is to come and appear the second time, as completely and personally as he came and appeared the first time, where all the terms which are made use of have reference to the organ of sight. As to the time of his coming, I ground this upon the fact that is recorded in Acts iii. 12—26. that the heavens have only received him *until* the time of the restitution of all things which has been spoken of by all the prophets since the world began: thus we find in every prophet a time of destruction and trouble, and then a time of restoration and refreshing. In Acts ii. 22. we are told that Christ is still to sit on David's throne, and as David's throne is on earth, and not in heaven, it follows that if ever Christ is to sit upon David's throne, he must come again to the earth for that purpose: so that these two passages in the Acts, taken together, are irrefragable proofs both of the second coming of Christ, and of his coming, not only by his providence, but in person.

Philalethes.—Although it appears that the time

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of Christ's return is also the time of the restitution of all things, yet I do not see how you can ascertain the time more correctly without reference to chronology.

Anastasius.—Your remark is just; yet the figure which is most frequently made use of by the prophets, and by our Lord himself, in reference to this very subject, to denote the time of his return, is very striking, namely, that of a woman with child: we know that a pregnant woman will be delivered at the expiration of nine months, nevertheless, the birth may be deferred to ten months, or be hastened to seven. It is, therefore, a time which is both certain and uncertain: for as a virgin being with child, was the sign of the first advent, so is the woman with child every where the figure for the second. In John xvi. our Lord tells his disciples, that he is going to leave them for a little while, but that afterwards he will return to them again, and that the sorrow they were then feeling should be turned into joy. "A woman when she is in travail hath sorrow, because her hour is come; but *as soon as she is delivered of the child,* she remembereth no more the anguish for joy, that a *man* is born into the world; and ye *now,* therefore, have sorrow; but I *will see you again,* and your heart shall rejoice—and *in that day,* ye shall ask me nothing," &c. &c. 21—23. "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for *now* shalt thou go forth one of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; *there* shalt thou be delivered; *there*

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the Lord shall redeem thee from the hand of thine enemies," (Mic. iv. 10,) where the context shows that it is the last deliverance from the mystical Babylon, or Christendom, which is intended. We must bear in mind that the things spoken of as belonging to the day of Christ's coming, may be a series of acts, rather than one great and indivisible operation.

Aristo.—The chronological indications are of great importance with a certain class of arguers; but there are many signs mentioned in the things which are to be restored, such as the new heavens, 2 Pet. iii. 13, and the fifth kingdom, Dan. ii. 44. The Apocalypse is a book which ought to be very much studied; I gained great insight into the duties and office of the Christian pastor, by attending closely to what is contained in the epistles to the seven churches. The trumpets announce various great comings of our Lord, and it is at the sounding of the seventh, that the mystical Jericho falls. The manifestation of all things is at the second coming of Christ, till which time the things of the mystery are only to be perceived by faith. Much obscurity seems to hang over the manner in which this manifestation will be made. Satan, who made such fierce struggles at all the periods indicated by the trumpets, will make another much more resolute at the sounding of the seventh, and he will never give up his reign by any preaching of the Gospel, nor by any other means than by the manifestation of Christ in person, on purpose to cast him out of this earth. A very large portion of the Scriptures relate to

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the details of the mode in which the Jews are to be restored. The Jews likewise are not only a type of the New Jerusalem, but they are the New Jerusalem; yet, nevertheless, the whole Apocalypse of St. John belongs to the Christian, and not to the Jewish Church.

Theophilus.—The coming of the seed of the woman to restore man to his original state of blessedness, has been the great object of the desire of the saints ever since the fall. His first coming is spoken of in the Holy Scriptures in various ways, such as *personal, providential,* and by his *Spirit.* He appeared *personally* to Abraham, the Patriarchs, Moses, Joshua, &c. &c. which appearances were chiefly for temporal purposes. His advent was also *personal,* and in the flesh, when he came to do those acts which no other being could do, such as fulfilling the law, and offering a sacrifice in our nature, &c. His advent is spoken of when he visits by his *providences,* as in the destruction of Jerusalem. His advent by his *Spirit* is also spoken of in John xiv. 23, as his coming. It is necessary to keep these comings distinct, in order that we may know what we have to expect at this time, as some things may be done by his *providence,* some by his *spirit,* whilst there are some which can only be done by himself in *person.* The church has never lost sight of his coming, except when it has been in a dead state. The chronology of this event was veiled, that the expectation may be always kept alive. The discourse of Peter, Acts iii. proves this. It would not have answered the purpose of St. Peter to say,

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"repent until 1260 days are accomplished;" he would have said, "repent, for you are dying men," as we do now; yet the context shows, that he calls them to repentance, by the coming of Christ in judgment, and not by the remembrance of their death. The early Christians were always expecting him; the Reformers were expecting him; and the Church of England to this day, in her Commination Service, holds up the same expectation, by reciting the following passages, "For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth; but who may abide the day of his coming? who shall be able to endure when he appeareth?—the day of the Lord cometh as a thief in the night; and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance," &c. &c. Some things, which it is declared our blessed Lord shall come to do, must be done by a *personal* advent, such as to raise his dead saints—to change the bodies of his living saints—to be made visible to his people, who are to see him as he is, as we learn by these phrases, "see the King in his beauty," "when every eye shall see him," &c.—to judge the quick and the dead—to make new heavens and new earth. Other things may be done by his *providences*, such as delivering his people—taking vengeance of his enemies; other things may be done by his *Spirit*, such as converting the world. There are passages of Scripture which

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may be applied to either of these; it is, therefore, necessary to establish the fact, rather than the mode of his coming, for the church is in a state of practical unbelief upon the subject; and, if it were not for the advent collects, it would have lost sight of it altogether. Our Lord tells us to be looking always for signs; saying, when ye see certain signs, then lift up your heads, for the time of your redemption draweth nigh. Amongst the signs given by the Prophet Daniel, which immediately precede the second advent, are, 1st, an oppressive King or power, xi. 36;—2, an increase of divine knowledge, xii. 4;—3, persecution of the saints, xii. 4; it appears that Daniel did not understand the prophecy from the chronology in ch. vii., and asked, therefore, for more signs, which were given at ver. 7;—4, the wicked shall do wickedly, ver. 10;—5, the Jews shall be delivered, xii. 1. The signs mentioned by our Lord are divided into the time of the last tribulation, and the time of gathering in his elect. The signs mentioned in the Apocalypse are gathering in the elect, occasioned by a commission gone out to preach the everlasting Gospel, and to urge its acceptance by the awfulness of the coming judgments. This stirs up persecution, and hence the necessity of the patience of the saints. The present is the time of the Lord's waiting to be gracious; the sixth vial is not yet run out. It is in this parenthesis, as it were, this pause, that we are now endeavouring to awaken the church, and may the Lord bless our endeavours.

Anastasius.—In confirmation of the remark of

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our brother *Theophilus*, on the argument of St. Peter, I remember that Archdeacon Woodhouse observes, "that in the Scriptures we are never exhorted to prepare for death, but always for the coming of the Lord."—p. 7.

Philalethes.—I inquired of our dear brother *Sophron*, during our first conversation, whether he grounded very strong opinions upon the chronological notices contained in the Scriptures; will he now have the kindness to tell me whether he thinks the decree of *Justinian* to be clearly the commencement of the period of 1260 days, so repeatedly mentioned?

Sophron.—Daniel says that the saints of the Most High shall be given into the hands of the Papal little horn for that period, vii. 25; and I know of no event in history, by which the saints were delivered into the hands of the Pope, so clear as the edict of Justinian, appointing him sole judge in matters of faith. No one could deliver them but the lawful civil power, the Emperor, who had them; and this opinion is farther strengthened by the period expiring at the commencement of the French Revolution. But the expiration of the 1260 days at the French Revolution does not rest solely upon its commencement by the decree of Justinian, but likewise from the matter of fact, acknowledged by Messrs. Burke, Pitt, Fox, and all other eminent statesmen, that a total change took place in all the churches and states in Europe from that epoch, and that a new era commenced.

Anastasius.—If farther proof be wanting, that

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a new era commenced at that time, I refer you to a note in the "Reflections on the French Revolution," (Burke, p. 303,) which contains an extract from a speech of the President of the Assembly, M. Rabaud de St. Etienne, in which he says, "Tous les etablissemens en France couronnent le malheur du peuple; pour le rendre heureux il faut le rénouveler; *changer* ses *idées;* changer ses *lois;* changer ses *mœurs*—changer les *hommes;* changer les *choses;* changer les *mots*—*tout* detruire; oui, *tout detruire;* puisque *tout* est à *récreer.*" It is to be feared that the church is not so well read in the atrocities of the French Revolution as it ought to be: an event, on many accounts, entirely without a parallel. This passage furnishes an epitome of the principles which actuated the chief movers in it, and of the visionary objects which they expected to attain. *Change* was the first point aimed at; and nothing, however wicked, unjust, or cruel, was objected to, provided it was *new.* A contempt for authority, experience, and example, united to an immoderate admiration of themselves, prevailed over every other consideration.

Sophron.—With regard likewise to the changes in the churches, it is remarkable that the Baptist Missionary Society, which constituted the first of the great movements that have been made by the Church in England during these latter days, and which Missionary Society has done more in thirty years in the work of translating the word of God into various languages than all that had been done previously since the apostolic ages, originated in

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a provincial town, Kettering, by the subscription of a few poor ministers, amounting only to £13. 2s. 6d., in that very same year, 1792. Some writers, free from all bias, and having no system to support, have adopted theoretically the termination of the 1260 days as synchronical with the seventh Apocalyptic trumpet. Justinian's edict is not only important because it delivered the saints into the hands of the Pope, but also because it set up the worship of the Virgin Mary. The church of God of old were mistaken in the actual day of our Lord's first coming, although they were expecting it, and looking out for it, at the right time, as we see by the examples of Anna and Simeon. As soon as the Levitical priesthood was compelled to discontinue its appointed offices through the captivity, a system of chronology was revealed to the church, as her guide for the future. When the spirit of prophecy ceased in Malachi, the church was not left without a compass: this is testified even by the heathen, who were expecting some great event, as Virgil's Pollio abundantly proves. As we live under a better dispensation, it is not to be supposed that the church should now be left without a pole-star to guide her through the waters of anti-christian troubles. Elizabeth, Anna, and Simeon, were the first persons upon whom the prophetic spirit was poured out immediately before the first advent. I once thought that Messiah's second advent did not take place till the end of the millenium, but as soon as that opinion was brought to the test of Scripture, I found it perfectly untenable.

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Philalethes.—Why is the second coming of our Lord doubted?

Sophron.—I do not believe that any one who reads the Bible does doubt it, for it is the grand doctrine of the New Testament, but it is practically lost sight of. It is predicted in Dan. vii. 13, 14, that this coming will take place at the destruction of the Roman beast, which is the fourth monarchy, and will introduce a new kingdom upon the earth. Whatever may be the nature of his coming, I conclude that all the passages which speak of his coming in similar terms, describe one and the same coming. Thus must the passage in Zech. xii. 10. and Rev. i. 7. allude to the same event, as the words in the Greek, in both places, are the same. Also every passage which mentions his coming "with clouds," must denote one and the same act. The term παρσσια, occurring in Matt. xxiv. 3. 27. 37. 39. and many other places, and also επιφανεια, denote personal appearance: the former word is never used but with reference to a person visible to the eyes: and unless such passages mean a personal appearance, there is no personal appearance revealed in Scripture, and the whole church has been in error from the days of St. Paul concerning it. As to the appearances to Abraham, Moses, &c. in the wilderness, being not a personal, but a spiritual appearance, the assertion is a mere play upon terms, for it was a visible appearance; and when we speak of spirit, we mean something that is invisible to our material senses: it may be admitted, however, that these appearances were not in the body, for he was

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not yet made flesh: but the truth is, that there is not much force, either in the objection, or in such answers to it. The Lord was really and personally with his church, both in the wilderness and in the temple; spiritually indeed, but visibly also. The dedication of Solomon's temple was a type of the great High Priest's inauguration in his temple, that is, of the Lord's presence in his millenial church. It is not likely that Christ will converse with men in the flesh in the millenial state, but possibly the idea of his communication with the church then on earth will be such as is conveyed by Jacob's ladder, on which, as Nathaniel was told by him, he should see the angels ascending and descending on the Son of Man. The signs of our Lord's coming, at the present day, seem to be so clear, that he who runs may read; for we have the shaking of all the political rulers, powers, or heavens; the Gospel preached for a witness to all nations; and the hour of affliction to the church is the only thing that is now wanting.

Anastasius.— Macknight says, that when the first coming of Christ into our world is spoken of, the verb φανερωω is used; but that when his second coming, or revelation in glory, is intended, it is expressed by αποκαλυψις Notes on 1 Pet. i. 7. He adds, on 1 John ii. 28. φανερωθη, being the term by which Christ's appearing in the flesh was expressed, when applied to his second coming, signifies that he shall then be the object of men's senses by means of his body, as he was at his first coming. Our Lord vouchsafed to several members of his Old-Testament church a mani-

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festation of his subsequent appearance in the flesh; and in like manner he was pleased to furnish to his apostles a visible representation of his glorified body, being that in which he is to appear at his second advent. After the confession of Peter to his being the Messiah and the Son of God, Matt. xvi. 16. our Lord taught them more explicitly the startling facts, that he was to be put to death, and then to rise again, ver. 21. They seem to have been much appalled at hearing this; and Peter said, "Lord, this shall not be to thee," ver. 22; whereon his blessed Master expostulates with him, and assures him that he will nevertheless come "in *the glory* of his Father," and that some of them there present shall before their death *see him in his kingdom*, ver. 28. Accordingly, "after six days Jesus taketh Peter, James, and John—and was transfigured before them." xvii. 1, 2: and Peter calls this very transfiguration, *the power and coming of our Lord Jesus Christ*, of which *majesty* he was *an eye-witness*. 2 Ep. i. 16. The order of the acts attendant on the second coming seems to be clearly described in the 50th Psalm. In ver. 1. "Jehovah, the mighty God, hath spoken, and called the earth, from the rising of the sun unto the going down thereof;" or, in other words, summoned the whole habitable world into his presence. The term, "mighty God," occurs also in Neh. ix. 32; "our God, the great, the mighty, and the terrible God:" and at Jer. xxxii. 18. "the great, the mighty God, Jehovah of Hosts is his name." It is in his character of Conqueror, that Christ is here represented.

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"Out of Zion, God, the perfection of beauty, hath shined: our God shall come, and shall not keep silence." During all the time of this present dispensation, that the wicked have had the pre-eminence, God is said, at ver. 21, to be "keeping silence," or seeming to take no notice of evil done. Thus we read in Eccles. viii. 11, "because sentence against an evil work *is not executed speedily*, therefore the heart of the sons of men is fully set in them to do evil—but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God:" and in Isa. lvii. 11. God asks, "Have not *I held my peace*, even of old, and thou fearest not?" but now "the mighty God will "keep silence" no longer, for he is come to arrange all things according to right and justice. "A fire shall devour before him—he shall call to the heavens from above, and to the earth, that he may judge his people: Gather my saints together unto me, those that made a covenant with me by sacrifice; and the heavens shall declare his righteousness, for God is judge himself." Thus we find from hence, as well as from other passages also, that Christ comes with "fire;" and that the saints are gathered unto him first of all, as he places his sheep on his right hand, apart from the goats, in Matt. xxv. before any other act of judgment is pursued. The next point represented is a calling to the Jews: "Hear, O my people, and I will speak; O Israel, and I will testify against thee:" and the testimony which he declares to them is, that he, whom they had once rejected, and used

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so despitefully, is nevertheless their God. "I am God, even thy God." He proceeds to tell them that he is not come to rebuke them for having discontinued the observance of the rites which he had commanded them to keep, but he invites them to call upon him in that "day of trouble," promising to deliver them, and that they shall glorify him. He then turns to "the wicked;" and it is evident that it must be the professing Gentiles who are described by this term, because he reproaches them with having declared his statutes, that is, promulgated his written word, and taken his covenant in their mouths, notwithstanding which they practised things forbidden by those very statutes: these charges, it is obvious, cannot be matters of complaint against the heathen, but only against the inhabitants of Christendom. He concludes by declaring, that although they had thought he never would come to punish them for such things, and that he was such an one as themselves, who thought sin a trifle, nevertheless he was now come to reprove them, and to set all things in order before their eyes. In the two last verses the Psalmist invites attention to this subject, as a warning to all who forget God.

Basilicus.—It is impossible to use language to describe the coming of the Lord plainer than that which is used in the Scriptures; and they who will not understand from the mouths of the Prophets and Apostles, are little likely to comprehend it better from us. It is clear from them, that the coming of our Lord, though preceded by a variety of manifestations to which that term

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may be applied, will eventually be *personal, visible, local, terrible,* and *glorious;* that as he came to suffer, he will come to reign; that as he was rejected, he will be received as a King; that as he came in suffering flesh to redeem the soul, he will come in his spiritual and glorified humanity for the redemption of the body; thus fulfilling his title and character as the Second *Adam,* the Lord *from* heaven, the Son of *Man in the power and glory of his Father,* and of his holy angels, and of all his saints.

Philalethes.—How do you understand our Lord being called "the Everlasting Father" in Isaiah ix. 6.?

Anastasius.—The term "Everlasting Father," is rather, as it is more correctly rendered in the Vulgate, *Pater futuri seculi,* "the Father of the age to come." Much light is thrown upon the meaning of the expression, Father of the age to come, by comparing the passages which speak of him in that character, with those which speak of the Father of the present age; the former being that which the Apostle calls, Heb. ii. 5., "the world to come whereof we speak." We read, in Eph. ii. 2., that the course of the present dispensation is according to the prince of the power of the air; and Satan, shewing to our Lord all the kingdoms of the world, says, that the power and glory of them is delivered unto him, Luke iv. 5. Our Lord calls him, "the prince of this world," in John xvi. 11. We learn from 1 Pet. v. 8. that our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour;"

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and from Gen. iii. 15. we know that there is perpetual enmity between him and the seed of the woman. Our Lord teaches us that Satan is a Father, John viii. 44., and that he has *children* who do as he does; and Christ tells those who despised him, "Ye are of *your father* the devil, and the lusts of your father ye will do;" and John the Baptist calls the same characters a "generation of vipers," Matt. iii. 7. that is, children of the old serpent, a term also used by our Lord in Matt. xii. 34. In xiii. 38. he again speaks of his "enemy," and of *the children* of "that wicked one." The purpose of all Christ's manifestation is, that he may destroy the works of the devil, 1 John iii. 8.; and, accordingly, when he sends out his disciples in Matt. x. 1—8. to preach the Gospel of the kingdom, he gives them a power for a season, which, when possessed in perpetuity, will confer immortality on the possessor, namely, power over all manner of sickness and disease, and of casting out devils; in Luke x. 18, 19, Satan is said to fall from heaven, and our Lord's disciples to have "power over all the power of the enemy." In Rev. xx. 2. after that the King of kings and Lord of lords is come, "the dragon, that old serpent, which is the devil and Satan," is represented as bound and cast into a bottomless pit for 1000 years, that he might not deceive the nations during the whole period of Christ's reign; which event, namely, the binding of Satan, having been promised in Genesis iii. has been the object of the church's hope in all times; and the promise is specially re-

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peated by Isaiah xxvii. 1. "In that day the Lord with his sore and great and strong sword shall punish leviathan, the piercing serpent, even leviathan that crooked serpent." Satan, then, and his seed, are the "rulers of the darkness of this dispensation," Eph. vi. 12.; and the enemies of Christ. As he is, so must his seed be; and as Christ is, so must his seed be. Of the seed of the Father of the age to come, of the mighty God, it is written, that as many as received him, to them gave he the privilege to become the *sons of God*, even to them that "believe on his name, which were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but *of God*." John i. 12, 13. "It became him in bringing *many sons* unto glory, to make the captain of their salvation perfect through sufferings, saying, behold I and the *children* which God hath given me," Heb. ii. 10—13.; and in consequence of his suffering for them, Jehovah promises, "*his seed* also will I make to endure for ever, and his throne as the days of heaven—*his seed* shall endure for ever, and his throne as the sun before me." Ps. lxxxix. 29. 36, wherefore "he shall see *his seed*—he shall see of the travail of his soul and be satisfied." Isa. liii. 10. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the *sons* of God—beloved, now are we the *sons* of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John iii. 1, 2. that is, in the world to come. Eph. i. 21. αιωνι εν τω μελλοντι, and, τοις αιωσι τοις

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επερχομενοις, ii. 7. "the dispensation of the fulness of the times" of chap. i. 10.

Philalethes.—You mentioned, whilst relating some of the circumstances in which our blessed Lord is said to be the antitype of Adam, that the paradisaical state would be restored; I wish you would point out any other resemblance which occurs to you.

Basilicus.—Since you wish to revert to that subject, I beg you to remark, that it was then said, that at the creation God endued Adam with the sovereignty of the world, as *Theophilus* justly observed; made him his vicegerent upon earth; and put the world, and all that it contained, under his feet. Adam exemplified in his own person the three creatures,—material, animal, and intellectual:—his body was material, made of the dust of the ground; מִן הָאֲדָמָה, Gen. ii. 7; his blood was the seat of animal life, Gen. ix. 4; and his soul of intellect, (the breath of life, נִשְׁמַת חַיִּים) breathed into him by the Almighty, constituted him a spiritual being. His dominion endured so long as his will coincided with the will of God; but when it came to be separated from Him, and in agreement with the will of the devil, he fell, not only from his state of purity, and thus lost the kingdom within, but also from his kingly authority over creation, which was henceforth usurped by Satan. I have just observed to you, with reference to another subject, namely, the supplanting of Satan's government over this dispensation, that the great end of Christ's work is to restore what man has lost, by destroying the works of the devil. This

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great object he has in part accomplished. By his first coming he delivered the souls of his people from the dominion of Satan, and established his kingdom within, (which is righteousness, peace, and joy in the Holy Ghost,) in their hearts. It remains that he should redeem their bodies, and wrest from Satan the dominion he usurped over the material world, or the kingdom without, which he will do, at the setting up of his kingdom upon earth. That the *kingdoms* of this world, and the *power* and the *glory* of them, are for a season left in the hand of the enemy, to be disposed of by him according as he will, we know from the history of our Lord's temptation, and other passages to which I have just referred you; and it is for the restoration of this usurped authority that the church is instructed to pray, "Thy kingdom come, thy will be done on earth as it is in heaven," and to ascribe the kingdom, and the power, and the glory unto God, to whom of right they belong, and to whom, in the person of his Son, they shall be restored, when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given unto him." Thus shall the Lord *from* heaven prove himself to be the second Adam, by restoring to man "that which he took not away," even all that the first Adam lost; namely, the *image of Omnipotence*, in which the first man was created, and which, by the new creation, is again impressed upon the soul of every believer; the *glorious body* of light, which, for the consolation of the church, was exhibited to the three disciples

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upon the mount of transfiguration; *the dominion over the animal creation* exercised by our Lord in the days of his humiliation, in the two instances of controlling the fish, and taming the unbroken ass; and *the sovereignty of the elements*, exemplified also by him when he stilled the tempest by his word, when he gave power to Peter to walk upon the sea, (for *in* him resided the power, so that while Peter looked on him he was able to walk, and as soon as he looked at the waves he began to sink); and when he transported Philip from the desert to Azotus: the restored sovereignty, of which these several acts are so many pledges, shall be given to man: to Christ, the Son of *Man*, they will be given, having been originally given to Adam, as son of *God*. The natural man takes no thought for the soul; it is with him, what shall we eat, what shall we drink, wherewithal shall we be clothed? questions which concern the body *only*. The believer, perceiving the worth of his soul, often thinks of the future state of that, to the utter exclusion of all ideas respecting the future state of his body. ***Redemption has to do with both.*** We that have the first fruits of the Spirit in the soul wait for the adoption, to wit, the redemption of the body. The soul must have a dwelling-place. *These* bodies are incapable of sustaining the weight of glory that awaits us; they must be changed, and on this point we have an explicit promise from Him "who shall change our bodies of humiliation, that they may be fashioned like unto his glorious body, according to the working whereby he is able to

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subdue all things unto himself:" and it is this change for which we *hope:* our soul's salvation is not the proper subject of *hope,* but of *faith:* we *are* saved NOW, or we never shall be; we must have eternal life abiding in us now, or we shall never taste it hereafter. Faith respects grace; hope respects glory. Christ *in* us is the *hope of glory.* When he shall appear we shall be like him, for we shall see *him* as he is, (not the Father, whom we may never see as he is); and "every man that hath *this hope* in him, purifieth himself, even as he is pure." As the second Adam is in all respects the antitype of the first Adam, so is the church, his spouse, the antitype of Eve—taken *from* Adam, and then presented *to* Adam on the Sabbath morn, she typifies the spiritual bride chosen in and taken out of Christ, and having been foreordained of God to be redeemed and saved by him, and finally to be presented to him on the *great* Sabbath morning, the beginning of the day of Christ, as his bride, indissolubly united to him, as one spirit in one body. The union of Adam to God was a creation union in time; that of the second Adam to God, and of the church in him, is a personal union, and is *eternal;* and this is what we gain by the fall: a closer relation to God in Christ, who came to earth, not only that we might have life, but that we might have it more abundantly. John x. 10. Christ comes the second time to gather his elect unto himself; and St. Paul mentions his coming, and the gathering of his saints unto him, as simultaneous events, at the second advent in glory. His marriage union

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was not only shadowed forth by that of Eve, but also by that of Solomon with Pharaoh's daughter, the Egyptian, who was black, but he made her comely. The saints are hence to learn, that the deepest view of their own blackness is not to discourage them, because Christ makes them, and will make them, all fair in the comeliness which he puts upon them. But he cometh! suddenly; in a moment he cometh! The five first vials have been poured out; the sixth is over our heads; the seventh is near at hand: six trumpets have sounded; the seventh, the last, 1 Cor. xv. 12, is preparing to sound; and then the mystery of God shall be accomplished. Let us be ready; for when that moment arrives, there will be no more time to fill the lamp with oil, but the foolish virgins shall be for ever excluded from the marriage supper of the Lamb.

Philalethes.—What proofs have you of the doctrine of the second advent being preached by the primitive church, except what you collect from the Epistles in the New Testament?

Philemon.—The proofs of this are derived from the most unexceptionable sources, namely, from Gibbon, vol. ii. p. 301. who cites Justin Martyr and Irenæus. Mr. Maitland has lately reprinted the testimonies to this doctrine being that of the early church; and with them an Extract from Burnet's Theory of the Earth to the same point. The personal coming is always mentioned in such a manner as to distinguish it from the coming by the Spirit. Among the objects revealed as to be accomplished by Christ's personal coming are,

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the destruction of Antichrist; the conversion of the Jews; to raise the dead saints, and to change the living saints; to bind Satan; to convert the world; to take possession of his kingdom; and to enthrone his saints. There is a great difficulty concerning the new heavens and new earth, whether or not they are to take place at the beginning of the millenium; and therefore it is probable that there is a difference between the new Jerusalem on earth, and that which comes down from above. In the one we are told, that the saints will reign for 1000 years; that the ships of Tarshish will be converted; that there will be rain; that the sea shall give up her dead; and that there will be death and generation. In the other it is said, the reign is to be for ages of ages; that there is to be no sea; no rain; no death. The same kind of observation applies to the Gog of Ezekiel and the Gog of the Revelations. In the first he is said to be led by the prince of Meshech; to come up from the north; against the land after the Jews are in peace and safety; is destroyed by enemies; the bones of his army buried. In the second he is said to be led by the devil; to come up from the four corners of the earth; comes against the camp of the saints; destroyed by fire from heaven; bones consumed, and therefore nothing to bury.

Philalethes.—I read in a Commentator on the Revelations xxi. 2, that the descent of the new Jerusalem from above, "figuratively describes the ascent of the souls of the righteous," and that, "with this explanation, the remainder of the

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description becomes perfectly clear." Holmes, vol. ii. p. 471.

Anastasius.—Very figurative indeed! and with such an explanation any passage may be made to say any thing: when this is the mode of interpretation, it can be no matter of surprise that the ideas of the church should be exceedingly confused upon every point connected with the glorious epiphany of Immanuel.

Polydorus.—The appearance of the body of Christ was not so uncommon a circumstance as the church seems in these days to suppose. He shewed himself to Thomas, to all the Apostles, to large assemblies, to St. Paul at his conversion, and to St. John at Patmos. His next personal appearance will be to destroy his enemies, and perhaps also to lead the Jews into their own land. It is possible that his reign with his saints over the unconverted world, may be carried on in an invisible manner, in the same way as Satan carries on his reign at present with his subordinate agents. Our Lord has many risen saints with him already; Enoch, Elijah, Moses, and many who rose at the same time when he himself rose, we know of; and it is not improbable therefore, that he often raises up his people to sit and reign with him. When he returns to earth, a change will be effected on the material world, similar to that which has taken place on their bodies.

Isocrates.—It is worthy of remark, that whilst all the rewards promised to six out of seven of the churches in the Apocalypse are passive and quiet,

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the reward promised to Thyatira, whose works and activity are chiefly commended, is to be actively employed in ruling the nations.

Anastasius.—Such an expression as "the feet of the Lord standing upon mount Olivet" would be of itself sufficient to establish that the next appearance of our Lord is to be in his body. But it seems possible, and probable, that his manifestation to the world, to the Jewish nation, and to his church will be different, and that that difference will continue throughout the millenial state. We do not know that our Lord may not be in his body in this room, in which we are now assembled; and Moses and Elias with him; and although invisible to us, they are doubtless visible to each other. Thus he may reign with his saints in this regenerated world, he and they visible to each other, whilst to his restored Jews he may be only manifest in his rebuilt temple at Jerusalem, whither the Gentile nations shall come up continually to worship the King of the whole earth; according as it is written, "and it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles; and it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain." Zech. xiv. 16. In his temple he may be manifested as by the Shechinah, or Urim and Thummim of old, or through the Prince of the temple ruling in his

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power and name: "the Prince, he shall sit in it (the gate) to eat bread before the Lord." Ezek. xliv. 3. In like manner, at his next coming, he may bring the judgment on the nations of Christendom by his providences, as he brought the armies of Sennacherib, Nebuchadnezzar, and Titus upon the Jews. But to the Jews he may appear as Joshua, the captain of their host; whilst to his elect bride he shews himself as Solomon in all his glory; in his glorified body, and ruler over the purified habitable globe. It does not appear that any signs of his coming are given to the ungodly and unconverted world; for those individuals to whom it is given to perceive the signs, become convinced, and converted, and saved, by turning to Christ for refuge; to the world he ever will come as a thief, and in clouds, and his people are warned to be looking out for the signs of his coming, that he may not come in those characters of obscurity to them. The great present sign to the church of the end of all things being at hand, is the increase of religious knowledge which has taken place within the last thirty years, and the revived attention which is now paid to the expectation of the coming Lord from heaven. "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind; it shall fall grievously on the head of the wicked; the anger of the Lord shall not return until he have executed, and till he have performed the thoughts of his heart; *in the latter days ye shall consider it perfectly.*" Jer. xxiii. 19, 20. Again in chap. xxx. 18—24, it is said, "Thus saith the Lord, behold,

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I will bring again the captivity of Jacob's tents, their children shall be as aforetime—and their *Governor shall proceed from the midst of them*—and ye shall be my people, and I will be your God. Behold the whirlwind of the Lord goeth forth with fury—*in the latter days ye shall consider it.*" Daniel is told to "shut up the vision," viii. 26, "for it shall be for many days;" and in x. 14, he is told that another vision relates to "what shall befal his people (the Jews) *in the latter days;* for yet the vision is for many days." Again, at xii. 4, he is desired to "shut up the words and seal the book (of the visions and interpretations which he had received), even to the *time of the end;*" and it is immediately added, "many shall run to and fro, and *knowledge shall be increased;*" at ix. 10. he is told, that "the words are closed up and sealed *till the time of the end;*" and again it is added, in the following verse, "the *wise shall understand.*" Whence it clearly follows, that *considering* and *understanding* the things belonging to the *time of the end* is a proof that the *time of the end itself* is that in which they are considered and understood.

Philalethes.—A difficulty probably arises in the minds of some persons respecting the materiality of the bodies of the risen saints, whom you consider as to dwell on earth, from its being said that "flesh and blood cannot inherit the kingdom of heaven."

Anastasius.—Our Lord, after his resurrection, proves his identity to his disciples, when "they supposed that they had seen a spirit," Luke

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xxiv. 37, by saying, "behold my hands and my feet that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." The figure which the Apostle uses in 1 Cor. xv. the very place from which the objection you suppose is taken, seems not only well adapted to illustrate the nature of the resurrection of the body, but also the most proper to convey the information intended to every class of Christians, because it was a fact with which they were all familiar, namely, the change produced upon a vegetable seed that perishes in the ground, and by its apparent death gives rise to fresh reproduction. The Greeks represented this by many emblems, and amongst others by the insect becoming a crysalis, and subsequently rising as a butterfly; this reproduction out of apparent destruction, was the great fact inculcated by the Eleusinian mysteries, and by the Egyptian and Chinese ceremonies of religion, which you may see well treated of in a beautiful work by Mr. Christie, on ancient vases. Modern science has shewn that there is no such thing as annihilation; all created matter is indeed perpetually resolving itself into the ultimate elements of which it is composed; but these are again reuniting themselves, and thereby forming other substances. Nothing can appear more incredible to a person ignorant of the operations of chemistry than that a beautiful metal should be produced out of the ashes of a burnt tree; or that still more beautiful product Iodine, from sea-weeds. The most

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powerful substances with which we are acquainted are invisible and imponderable, such as heat, electricity, light, &c. The experiments of Berzelius, and of Mr. Dalton, have shewn divers substances, apparently the most dissimilar to each other, to be composed of the same materials, but combined in different proportions. The body of every creature is but, as it were, the machinery by which certain functions are performed, which functions correspond with the kind of existence that it is intended should be maintained; this machine may, and must, vary in each succeeding state into which the individual is brought, according as its means of support in those states differ from each other. The immaterial part, the soul, is that alone which does not vary, and hence, unless the soul is in this present life created after the image of God, it never can enjoy his holy presence in the life which is to come. Facts similar to this may be observed in those animals whose changes we daily witness; the caterpillar has certain functions to perform, and has a body provided for these purposes; it has certain other functions to perform as a butterfly, and has a body provided accordingly; but there is no reason to suppose that its consciousness of enjoyment is greater in one state than the other. Not so with the heaven-born soul whilst imprisoned in this its earthly tabernacle; it has a strong desire to love, and serve, and enjoy its God, in a way which it finds its body belonging to this dispensation perpetually prevents its doing; and hence

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it longs for the redemption of this body, that it may be clothed upon with another, adapted to another state of existence, in which it shall be able to perform all that it now can do little more than pant after. It is certainly no great demand upon the faith of any one, to be required to believe that He who first composed our present bodies of certain ultimate elements, and who has decomposed them into those elements again, can recompose them in a different proportion from that in which they existed before. You will find many analogies of this kind in Shepherd's Thoughts on Devotion, a very excellent work, in which several interesting facts in natural philosophy are brought forward to illustrate various parts of the great scheme of redemption. It is delightful to see science really made the handmaid of religion by this writer, as metaphysics have been by Riccaltoun. An objection, similar in kind to that which you have mentioned respecting the nature of the bodies of the risen saints, has been also raised concerning the materials of the New Jerusalem, which are described as composed of precious stones, in Isaiah and the Apocalypse. But since we know that the most brilliant gems are inferior in lustre and magnificence to the tints which often accompany the setting sun; and as we know further, that that splendid phenomenon, like the rainbow, is produced solely by the arrangement of a few particles of light and water, the description falls short of that which we constantly see, and therefore can scarcely be considered as either figurative or

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hyperbolical. It would not be difficult to shew that the belief of a deist, in all the ordinary occurrences of life, has less ground to stand upon, than that of the Christian, even for the most exalted mysteries. But arguments derived from such sources never can be of the smallest service towards converting infidels.

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CONVERSATION THE SIXTH.

Practical Duties arising to the Church, from the Second Coming of the Lord Jesus Christ.

Philalethes.—It is easy to perceive, that the doctrine of the Second Coming will be highly influential on the practice of those who believe in it, because it is chiefly with reference to this that you have considered the practical application of the doctrines of the times of the Gentiles, and of the times of the Jews.

Anastasius.—Where events are spoken of either as synchronous, or as to take place in very close and rapid succession to each other, it is obviously difficult to separate distinctly all which belongs to one, from some things which belong to another. But whilst the restoration of the Jews is the principal ground of warning to the Gentiles in the Old Testament, the coming of Christ is the chief ground of exhortation to the church in the New Testament.

Theophilus.—It is of the highest importance that we apply these exhortations personally to ourselves, for if we are assured that it is our Father's good pleasure to give us the kingdom, Luke xii. 31—59, we shall have our hearts there where our treasure is. As with every other doctrine, so with this, many shall say in that day, "have we not prophesied in thy name?" to

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whom our Lord will answer, "Depart from me, I never knew you." There never was an error in the church which the devil did not find some holy man to promulgate. Monkery, the worship of the virgin and the saints, &c. &c. all no doubt began in what was considered to be a good motive. It is chiefly with reference to the second advent that the exhortations to holy practice are founded. Peter says, 2d Ep. iii. 10. "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." The Thessalonian church, which seems more than any other to have been living under the expectation of the coming of our Lord, was most marked for this "holy conversation." We should consider what are the most prevalent errors in the church, and endeavour especially to adapt our conduct to the correction of these errors. It is needful for us not only to come out of the world, but also out of the professing religious world, and particularly in a more strict observance of the Sabbath, concerning the sanctity of which very lax notions are entertained: yet the reward promised to its observance is strongly connected with the subject in hand. "If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a

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delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of *the earth*, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. lviii. 13. This is particularly necessary, on account of our connection with the Continent, from which so many of our countrymen have returned worse for what they have seen. It is said of St. John, that he was "in the spirit on the Lord's day," and we should be endeavouring to be mounting, as it were, up to heaven, and keeping our minds as free as possible from all secular employments, such as reading, and still more answering, letters, newspapers, &c. &c. Laymen may be of great assistance to ministers in resisting the luxuriousness of the age, and it is particularly incumbent upon them to avoid throwing any temptation in the way of poor clergymen: "Take heed least *at any time* ye are overcome by surfeiting and drunkenness, so that *that day* come upon you unawares;" and much of our Lord's conversation was directed to the same end. The improvement of the present moment is our great business; for though the Lord is sitting still now, Isa. xviii. 4, yet is his eye fixed upon his prepared habitation, and the time of his coming draweth near. One of the principal modes of effecting this is by being more diligent in obtaining a fuller acquaintance with the subject, and by endeavouring to make the best of our knowledge,

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and in using it only where it can produce the greatest effect, like soldiers who keep their fire till they come close to the enemy: we should shew that the doctrine itself is founded on the plain declarations of Scripture, supported by prophetic signs, by chronology, by scripture types, and by analogy. Our Lord's discourse to his disciples, Matt. xxiv. 4, may be of great use as a model on which to frame our own discourses. He begins by warning them against deceptions, "take heed that no man deceive you;" he next adduces scripture, and then refers to types and analogies. Much wisdom and judgment is needed, that we may not press analogies too far; and there is more danger of this, from their power to captivate the mind. Another mode of improvement of the time is, to bring others acquainted with the subject by preaching, by the press, by correspondence, conversation, &c. Another mode is to be fervent in prayer for the outpouring of the Holy Spirit; for until that is done, the blessing of the reign of Christ will not be perfected, Isa. xxxii. 13—16; and especially in promoting the establishment of prayer-meetings in every church and chapel for the minister of it. Another mode is to unite with all others in their efforts to spread the Gospel. Our religious societies, indeed, are far from being as perfect as they might be; but nevertheless, the attendance given to them is a tolerably fair criterion of the state of religion in any county or other place. There is ground to hope, also, that they are much improved of late; and there is a growing conviction amongst their members, that

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worldly patronage is not to be sought. Perhaps the worldly spirit which has crept in upon the Bible Society has been owing to its not commencing all its operations with prayer; God has left it to itself, to mark that it is not by worldly patronage and money that this work is to be carried on. In private we cannot do better than meditate on the patient waiting and looking for the kingdom of our Lord, and enjoy the rich subject for contemplation which it affords.

Anastasius.—I must draw your attention particularly to one remark of our valued brother, because it appears to me to be very important; I mean that wherein he says, "we ought to come out, not only from the world, but likewise from the religious world." It is truly painful to reflect how many persons there are, who, in what they call renouncing the world, have only changed one world, in which they could make no figure, for another, in which they more easily obtain distinction. Several are more in fear of this religious world, than ever they were of that world which they profess to have quitted. This fear is generally masked under the specious pretext of "prudence;" but I never heard this word made use of at any of the meetings, nor in the Committees, but to express one of two ideas; either the withholding of some portion of divine truth, or the turning the profession of it into a source of profit. It is owing to this fear that, whilst we constantly find in private circles the evils which are attendant on the public societies loudly condemned, the parties complaining never state their opinions to the Com-

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mittees, lest they should be offended; whence it is clear that the fear of man is much more prevalent than love of the truth, or of the souls of their fellow-creatures. One of the most serious errors inculcated by the Committees of Missionary Societies is, that its members are the persons in the Society by whom the purposed work is carried on, and that the missionaries and agents who are sent out by them are the inferior members: the consequence of this opinion is a spirit of popery, and dogmatism exercised over the agents, and an overweening vanity engendered in the committee-rooms. The truth lays exactly in the reverse: the agents and missionaries, who go into foreign lands, or who travel about in their own country, daily preaching, or distributing bibles and tracts, in churches, chapels, houses, or in the open air, are the persons alone by whom any religious good is effected, and are the really efficient members. The Presidents, Vice-Presidents, Committee-men, &c. &c. are very useful in their subordinate and lower capacities of drawing up reports, making speeches, collecting money, &c.; but labour of this kind does not cost the abandonment of one luxury, nor scarcely the postponement of a single meal. But what is worse than all is, that the Committees take upon themselves to garble and suppress the reports which their agents send home; and instead of feeling themselves the conscientious servants of their superiors, the agents, whose orders they ought to obey, and be merely the tools and channels of communication with the body of the subscribers, they erect themselves

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into a lordship, both over the agents and over the subscribers, and publish, or hold back, and even fabricate (see publication on Strasburg Preface) just what they please. The agents employed by four of the largest societies in London have complained to me of this; and I have caused representations to be made to three out of the four, being those only of which I was a member. This perversion of right judgment upon the matter, arises from the habit of estimating every thing by money. Because the home officers collect and distribute the money, they consider themselves the most efficient members of the Society. In consequence of this, they pass resolutions, and issue orders to the missionaries and agents which they would not think of doing towards a fellow-member of the Committee. Most acts of benevolence and christian love are compounded for in this country for money: but, from what I have witnessed in foreign countries, I am much inclined to believe that, with less money, and less show and ostentation, more personal kindliness is exercised in France and Italy than in England. The Tour to Alêt, and other accounts published by Mrs. Schimmelpenninck of the practice of Papists, may well make many Protestants blush. The moment a portion of divine truth is kept back, in all probability more money flows in to a Society; the Committee then begins to do one of two evils; either lay up treasures on the earth, and by so much diminish their dependance for their daily supply on the Lord; or else they entice a less bold and zealous person to undertake the office of mis-

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sionary, who would not otherwise have been employed: whereas, if they would never compromise one iota of divine truth, nor employ any but those who had the zeal of the early Christians, God would always raise up agents and money, in exact proportion to the work which he has ordained should be done, and much more real good would be effected, with less deceitful show. The office and character of the missionary is grossly underrated by our modern societies, which conduct their operations upon purely commercial, shopkeeping principles. Hear Bishop Hurd upon this subject. "The difficulties, the dangers, the distresses of all sorts, which must be encountered by the Christian missionary, require a more than ordinary degree of that virtue, (charity,) and will only be sustained by him, whom a fervent love of Christ and the quickening graces of his Spirit have anointed, as it were, and consecrated to this arduous service.—We have seen him forsake ease and affluence, a competency at least, and the ordinary comforts of society, and with the Gospel in his hand, and his Saviour in his heart, make his way through burning deserts, and the howling wilderness: braving the rage of climates, and all the inconveniences of long and perilous voyages.—I confess, when I reflect on all these things, I humble myself before such heroic virtue, or rather I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world.—When the duty is clearly enjoined by the Redeemer himself; when no weapon is employed by the enterprizing adven-

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turer but that of the Spirit; when the friendliest affections prompt his zeal, and the object in view is eternal life; when, I say, the authority is unquestionable, and the means blameless; the motive so pure, and the end so glorious—O! let not the hard heart of infidelity profane such a virtue as this with the disgraceful name of fanaticism or superstition.—Nay, candour, methinks, should be ready to make allowance for some real defects or miscarriages, which will ever attend the best performances of mortal men. What though some error in judgment, some impropriety of conduct, some infirmity of temper, I had almost said, some imbecility of understanding, be discernible in the zealous missionary? Something, nay much, may be overlooked, where so much is endured for Christ's sake. It is enough that the word of the cross is preached in simplicity, and godly sincerity. He whose strength is made perfect in weakness, will provide that even the frailties of his servants contribute, in the end, to the success of so good a cause, and the display of his own glory." Vol. viii. p. 29. Unless the managers of Missionary Societies think of their agents as men far superior to themselves in every necessary qualification for carrying on such works, looking up to them for advice, and obeying their directions, the business must be conducted upon low, grovelling, money-making principles, derogatory to God, and useless to man.

Philalethes.—Would it not be very imprudent for you to hold this language respecting the various Committees?

Anastasius.—Bishop Latimer said, in his sermon

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before the King, "It rejoiceth me when my friends tell me that people find fault with my discretion; for by likelihood, think I, the doctrine is true; for if they could find fault with the doctrine, they would not charge me with the lack of discretion." If the question were merely one of opinion about the mode in which societies ought to consider their agents, I am quite willing that mine should be considered of less value than theirs. But if the managers of these bodies desire to be made useful in testifying of God's truth, and in rescuing souls from the destruction which is coming down upon Babylon, they must adopt more scriptural views both of themselves and of their work. Surely the Committee-men must acknowledge themselves to have less zeal than the agents; less privation to endure; and to evince, as far as outward acts can evince such things, less faith, and less love to Christ's salvation, and to the souls of men. Is it not then both their duty, and their best interest to sit at the feet of those who are their superiors in spiritual attainments? I am of course speaking only of those who are worthy to be missionaries; not of those who have been tempted into that office by secular motives, of which latter kind there is a fearful number in every Society. The Committee-men are richer than the missionaries; have more secular pursuits; and more cares of this world; does it not therefore follow, that the seed of grace in their hearts is more choked than in the hearts of their agents? If they are Christians, if they know any thing practically of the growth of spiritual life in their own souls, they must also know, that in proportion as they are cumbered

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with the things belonging to this present dispensation, so, *cæteris paribus*, they are inferior in holiness (in all the *relative* senses of this word) to those who possess less. Instead of doing this, they look down upon their agents on the principles of the world, because they are poorer. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith and heirs of that kingdom which he hath promised to them that love him? but ye have despised the poor." There is scarce a single Society that has not incurred this censure of the Apostle, and which its most valuable agent has not been obliged to quit in consequence. Instead of conducting the business of Missionary Societies as they would that of a merchant's counting-house, and looking upon the agents as if they were the riders for orders, the Directors ought to take the example of our Lord when he sent out his disciples, and that of the apostles when they began to preach the Gospel. They must crucify the maxims of the world, and act in all religious matters in direct opposition to them. If their agents get into prison, and undergo stripes, instead of being censured for lack of prudence, they ought to be praised, and encouraged for their zeal. Acts iv. 13—33. Instead of asking for direction from Committees, they ought to be directed to follow the example of him who, as soon as Christ was revealed in him, did not go to consult even the apostles, and conferred not with flesh and blood, but went into Arabia, and was unknown by face to the churches. Gal. i. Even the Pope

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of Rome sends out his missionaries *cum omnibus facultatibus apostolicis,* a liberality for which we should in vain seek a parallel in our London Societies. Let us beseech them, by the coming of the Lord, to examine themselves well in this matter; and may He give them a right understanding in all things.

Sophron. — Our blessed Lord says, "Be ye ready, for in such an hour as ye think not, the Son of man cometh—blessed is that servant whom his Lord when he cometh shall find so doing," Matt. xxiv. 44; the question then is, what is the special occupation in which we should wish to be found when the Lord comes? Certainly we shall answer, In preaching the cross of Christ; for, however necessary it may be to become acquainted with the second advent, so as to give meat to strong men, it is undoubtedly more necessary to give milk to babes. The doctrine of the kingdom is of a peculiarly encouraging nature, and vouchsafed to few; the subject partakes of the nature of that hidden manna which the Lord gives to those who "follow on to know" him, that it may support their fainting hearts, and above all things it is necessary, both for the clergy and for the laity, to preach the Gospel to the poor. So that there may be some situations in which it would be wrong for a clergyman to give himself up to the exclusive study of this subject. For example, if a clergyman in a poor wild district of Ireland, were to give up his time to study this doctrine for his own personal and intellectual profit, and, on that account, neglect the preaching of the Gospel

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to the ignorant, he would be neglecting the most important duty of feeding the lambs of Christ; for this doctrine is peculiarly seductive, and therefore more likely to be pursued with a morbid, because disproportionate, affection than any other.

Anastasius.—It is on this account, perhaps, that the Lord has so often chosen his prophets, not from among the priests, but from among the laity. When Mr. Lewis Way first went into the ministry, having no prospect of being appointed to a parochial charge, he consulted a learned and pious clergyman in what way he could most benefit the church of Christ: his friend recommended him to study the prophetic books, assigning as a reason, that they were but ill understood, and that he, being Rector of a populous parish in a large city, had no time to devote to the subject, without neglecting more important, or at least more pressing, duties. Mr. Way followed his advice, and God has been pleased to bless his labours, by honouring him to be the first person to revive the attention of the church to the long-forgotten subject of the glorious Epiphany of the Lord, which he did, first, by private conversation, and, subsequently, by letters published in the Jewish Expositor. They have been reprinted in the form of a pamphlet, and this now goes round the land, like Benaiah of old, slaying Adonijah, and all the enemies of Solomon, in every quarter. King, in his Signs of the Times, first sounded the alarm, in 1787, but did not succeed in awakening the church as Mr. Way did.

Polydorus.—In the passage to which our dear

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brother *Theophilus* has referred us, Matt. xxiv. 48, our Lord represents the neglect of the doctrine of his coming as the cause of the servant's sin in smiting his fellow. Again, men are represented, in 2 Pet. iii. 3, as walking after their own lusts, and scoffing at the promise of his coming; while, on the other hand, a belief in it is shewn, in Phil. iii. 12—14, to be connected with a high tone of watchfulness and sobriety. The doctrine is always associated in Scripture with joy, and held out as a source of comfort, rather than of threatening, to the church. We should be careful to look at it, especially as for Christ's glory, rather than our own personal interest in it.

Philemon.—The Gospel is first called everlasting, or the Gospel of the age, αιωνιον, in the Revelations; and therefore, in this connexion, the charge of the Apostle Paul to Timothy, 2d Ep. iv. 1, 2, to preach the Gospel, and to which he urges him by the coming of Christ, is the more striking. In 2 Cor. v. 10, the doctrine is made use of to awaken sinners; and in 1 Thess. iv. 18, to promote the spirituality, love, and comfort of the church; and if we find it comfort our own souls, we shall no doubt make use of it for the same purpose to the souls of others. 2 Cor. i. 4. This doctrine is very likely to be useful in calling out Papists from Babylon, and to be the means of saving some of them: and in stirring up our own church to increased activity: particularly by shewing that this is the proper place, in the Christian scheme, in which a reward according to works will find its just position, and which fully explains

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all the passages which speak of degrees of glory. It is eminently calculated also to lead to patience under trials, Prov. ii. 20—22, Ps. xxxvii. 28, and to stimulate to self-examination. It is also peculiarly a subject for Sabbath meditation, σαββατισμος, Heb. iv. 9; and although the Committee of the Jews' Society maintain, as a Committee, a perfect neutrality upon the question, I am happy to say that the majority of them are believers in it.

Anastasuis.—Toplady, in a speech delivered at the Queen's Arms, Newgate Street, says, "I am of opinion, that good works, extensive usefulness, and eminent sufferings for Christ, will, in one respect, be followed by a proportionate degree of glory, and in another, not. I am one of those old-fashioned people who believe in the doctrine of the millenium, and that there will be two distinct resurrections of the dead: 1st, of the just; and, 2dly, of the unjust; which last resurrection of the reprobate will not commence till 1000 years after the resurrection of the elect. In this glorious interval of 1000 years, Christ, I apprehend, will reign in person over the kingdom of the just, and that during this dispensation different degrees of glory will obtain." Vol. iii. p. 474. To the same effect Dr. Gill says, "Indeed, good men also will be judged according to their works, but not adjudged to eternal life according to them; for there is no proportion between the best works of men and eternal life; *eternal life is the free gift of God through Christ;* but upon the judgment of them the distribution of rewards, or of peculiar and distinguished favours, more or less, in the

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kingdom state, will be according to every man's works." Body of Div. vol. ii. p. 1062. The church is invisible, and so must the works be which will obtain reward. Jehovah has revealed himself as the God of Abraham, the God of Isaac, and the God of Jacob. Abraham is the father of the faithful: of Isaac it is recorded, that he went out to meditate at eventide: and of Jacob, that he wrestled with God in prayer, and prevailed. It is only in faith, in meditation, and in prayer, that Jehovah is to be met with; and they who have found most delight in drawing near to him on earth, will have the place nearest to him in heaven. These are the works *in* the which there is great reward now, and will be greater hereafter; and they alone can produce that abstraction from the world which causes the things belonging to it to sit loose upon us, and which makes us ready to part with them all, and to impart our own selves also, if we can glorify God by so doing, and communicate the knowledge of his salvation to our fellow-creatures: these will be recognized as the fruit of the true vine (Hos. xiv. 8. John xv. 5.) at his coming, whilst all other works can be equally well performed by mere moralists.

Aristo.—Whatever darkness there may be in the minds of others upon the subjects which we have discussed in these conversations, we, who have partaken in them, can plead no such excuse for the neglect of any duty that ought to arise from a knowledge of these doctrines. We have had a good seed sown in our minds upon this point, and we shall incur an awful responsibility if we neglect

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the right use of a grace so liberally conferred. We have laid our hearts open to one another in this matter, and there has not been more diversity of opinion manifested than existed amongst the apostles, nor than must always exist from variety of natural character, and where men are speaking upon subjects of deep interest, and without any spirit of flattery and mutual compromise: and rather than regret a manifestation of such variety, I would rejoice that, whilst all uniting in the general outline and important foundations, the different gifts possessed by each may be useful to one another, and to the church at large, one supplying in his own way that which is lacking in another. 1 Cor. xii. &c.

The subject proposed by *Philalethes* may be considered as influential upon us, in its, 1. personal, 2. official, 3. ecclesiastical, and 4. political aspect. Wisdom is the grace which is most requisite in these latter times: we all agree that Dan. xii. 3. applies to these times. I think, too, that Mr. Stewart is correct in saying, in his discourses, that the knowledge there spoken of is spiritual knowledge, and not exactly as it is stated by Mr. Irving in his book; for no other but spiritual knowledge would receive this appellation from the Holy Spirit; and the expression refers to understanding that which is sealed up, which none of the wicked shall understand. What was it that induced St. Paul to found the Gentile church, but his knowledge of the mystery of the Gentiles, as he plainly declares in Eph. iii.? This mystery of the coming of the Lord would not have been hid also,

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unless, when revealed, it was to meet some mighty end. This end is to stem the tide of infidelity, which is more destructive than even superstition. This tide has set in with undiminished force since the French Revolution: and whereas superstition is like a mist which obscures the view, and which does not require so powerful an influence to disperse it; this is like a deluge, which threatens to carry every thing before it, and which the fulfilment of prophecy is the only evidence to withstand. Miracles themselves would be insufficient, and indeed their great efficacy for conviction lay in that they were foretold; and mere external evidence has made a thousand infidels for one believer. Thus the opening of this subject now, and the consequences to arise from it, is to serve a purpose analogous to that for which the former mystery, which had been hid, was in those days revealed to St. Paul. Observe the effects of this subject; all who have studied it confess that it has led them to examine the structure of the Holy Scriptures more accurately than they ever did before, and to compare the word with the providence of God. They find that invariably "before weird there's word;" and as the revelation of the mystery of the Gentiles was to St. Paul, so was the revelation of justification by faith to the reformers, and so is the revelation of this truth to us now. It looks a small thing to us now that we should be believers in Christ, and the Jews not; it was a grain of mustard seed at the first. When Luther began to struggle for the doctrine of justification, it was not imagined how great a deli-

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verance by it would be effected for the church; this doctrine of the second coming has already been more powerful in redeeming several young men in London from unbelief, than all other arguments together. This doctrine is the mean of revealing the standing and bearing of all other doctrines. It is indeed the wisdom mentioned by Daniel, and has thrown light upon the whole Gospel. I did not understand the incarnation, neither did I understand the doctrine of election, until I saw it in connection with this subject: I saw the latter indeed in the decree of God, and I saw the manifestation of it in a separation from the world. I saw also in the history of the church, that in proportion as she became Arminian she relapsed into the world, and that in proportion as she became Calvinistic she came up out of the world: but now I perceive that its ultimate end is to prepare a bride for the Lamb; inhabitants for the new Jerusalem; prime ministers to Christ in his kingdom, and governors of the world. It is necessary to set forth foreordination as the only security for final safety, and therefore as the grand inducement to embrace salvation. For how could you be prevailed on to go into a ship "built in the Eclipse," half scuttled, doubtful whether it would reach its destined port or no? but you would have no hesitation when you saw the tightness and security of its planks, the absolute certainty of its safety, and Jesus Christ himself standing at the helm. The wisdom of the wise virgins may be supposed to consist in this, as well as that of James i. 5, and iii. 7. Next

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after, and in consequence of, this wisdom is turning many to righteousness; and we learn the importance of understanding and knowledge from Eph. i. 18, and Col. i. 9. If any man is using his knowledge of God amiss, it is because his knowledge is as yet incomplete; instead, therefore, of opposing his views, the only way by which you can proceed to recover him is, to shew him more of the word of God, telling him at the same time that he cannot understand it but by the Spirit of God. For the word came before the Spirit, and the Spirit never causes us to make progress but in prayer. Prayer is the form of our submission to the Father, as faith is the form of our submission to the Son: and it is not by cautions, and limitations, and Arminian expedients, but by declaring all the counsel of God, by giving a full revelation of the awful sovereignty of the Father, and of the fulness of Christ, that the Holy Spirit makes progress in the soul. Ministers have a direct calling to this end; but it may be asked, how are laymen to do this? I answer, by letting wisdom drop at every opening of the mouth, and by seeking the Holy Spirit to abide ever in the heart, in all situations into which his duty calls him. The Spirit is not a set of rules, but a principle: Christ is the embodying of rules, to whom we must be conformed; so let every man pray for the Spirit, and let him look always unto Jesus, so that the word he speaks may be Christ's word, and the character he exhibits be Christ's character; and thus let him not only present truth, but the True One also.

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2. With respect to our official character, as ministers, and particularly in preaching, we must remark, that the work of God was wrought by the preaching of the apostles; and if we preached as faithfully as they did, our preaching would be attended with the same effects. If preaching be weighed against all other occupations of a Christian minister, it is as 99 out of 100. The perfection of a Christian would consist in having all knowledge; but all human science must be but the rearward to back the doctrine, whilst the pourtraying of Christ crucified, buried, risen, glorified, and coming, must be the van. We must preach a whole Christ; declare him in all his offices: the dispersion of a minister's congregation may be the effect of his fidelity, as Paul lost all in Asia, and the fulness of his chapel may be the effect of his compromising unfaithfulness; and in this the trial of a minister consists. The greatest truths are liable to the greatest abuse; and thus it has been with this doctrine; but experience has shewn its great profit to many souls: it has proved particularly humbling to ambitious, learned, and titled men. The contemplation of any particular doctrine indents the seal of that doctrine on the soul, and it is only by Christ being preached in his perfection, that men can receive the indentation of the whole character of Christ. The Spirit can take any part of truth and impress it; and therefore all doctrines must be preached, because we cannot tell where the Spirit will begin: he may make use of the glory, as well as of the humiliation of Christ, in first impressing a soul;

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and I believe that he takes a part according to the spirit of the times. Satan has always been setting up a spurious Christ, a mimic of Christ; and he is now setting up a spurious, a mimic kingdom of peace, blessedness, and perfect world, by knowledge, societies, &c.; and the preaching of the Gospel, the glad tidings of the true kingdom, will be the appointed means of defeating his designs; as it is only by Christ, the redeemer of the world, being about to come and take possession of it, that Satan, the prince of this world, can be cast out: just as the setting forth of the true doctrine of justification by the reformers was the means by which the false doctrine of it set up by the Papists was cast out. I have stood upon platforms in London till I have trembled in seeing the tide of infidelity which had set in upon the Committees who conducted them. I have heard clergymen called upon, and urged repeatedly to withhold their views of Scripture, lest certain men who were present should be offended, and withdraw their subscriptions. I was myself directed by a clergyman, at the anniversary of the Hibernian Society, to abstain from alluding to Popery, because a compact had been entered into with some popish orators, that nothing displeasing to them should be said. This is a proof, amongst many more, that money, which is the least part, is become in the Societies the chief part of all they aim at.

3. With respect to the ecclesiastical aspect in which this doctrine becomes practical, our first duty is to the respective churches to which we

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severally belong, under Christ, the head of those churches. It was with this view that Mr. Irving tells us he had his work on prophecy first printed and published in Scotland; and although it appeared unwise, in a pecuniary point of view, inasmuch, as he is an outcast, and scorned in his own land, yet it is now selling largely. Let every ordinance in our churches be highly honoured, and especially because the Christian Church is the grand type of the kingdom of Christ; and as the first fruits of the spirit are the first fruits of the knowledge of Christ, so is the church here the first fruits of the church hereafter; for the ordinances of the church, and differences of degrees in the church, are types of the ordinances and ranks in the church above; and it is from this view alone that the unity of the true church will be firmly held, and that we shall have no rivalry amongst sects, but real brotherly love.

4. As to the political aspect of this doctrine, the mystery of subjection to the powers that be, cannot be understood but by reference to the coming of the Lord. Unless we know that power is unredeemed, and that the kingdoms of this world are the kingdoms of Satan, we shall be always wishing and aiming at setting up a better kingdom. Instead of acknowledging themselves merely the vicegerents of Christ, and ruling as kings in early Christian times confessed they did, only by the grace or favour of God, the present sovereigns are defending their titles to their several thrones by a reference to a "Monarchical Principle," and the "Doctrine of Legitimacy."

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The people, in their turn, reject this doctrine, and broach another equally, though oppositely, removed from the truth, crying out, "the People, the source of legitimate Power." Whilst the true source of legitimate power is neither in an abstract principle, nor in the people, but in the blessed and only Potentate, the King of kings, and sole Ruler of princes and of people. Satan's great art is to put the first last, and the last first, and to take part in purifying the present kingdom. Thus, as the religious societies are trying to bring about a millenium without a personal coming of Christ, so are philosophers and radicals trying to bring about a perfect state of rule and government before Christ come to set up his kingdom. In the same way the whole doctrine of toleration, as now generally broached, is off its hinges, and is nothing but a fruitless attempt to make Satan harmless, and to bind him before his time. We did, indeed, bind him at the Reformation, but not by the constitution, nor by the exertions of statesmen and warriors, but by the blood and martyrdom of our reformers. The British Constitution has become like the brazen serpent: as it was Christ in the serpent which healed the bitten Israelites, so it was Christ in the British Constitution, who was preached at the Reformation, which preserved the English people. But now Christ is left out and forgotten, and the Constitution without him is become the object of idolatry from Panamá to Kamschatka, and which the Lord will break and bruise to powder. Civil government is doubtless the greatest blessing

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which God can confer upon a people, but the way to preserve it is to look to the church as to the kernel within the shell. Perfection in all things turns upon two points, the humiliation and the glory of Christ.

Anastasius.—This view is doubtless correct, and hence all the schemes of setting up constitutions have failed. Sicily, Naples, France, Prussia, Spain, Portugal, are proofs of this: their object was, not the purity of the religion of Christ, nor zeal for his word and a determination to possess it, but a mere struggle between contending factions for worldly power and aggrandizement. With respect to the remark, that the contemplation of any particular doctrine impresses the character of that doctrine on the soul, many striking confirmations of it may be daily observed. I have met with men, who have so long meditated on, and preached about the sovereignty and unchangeableness of the decrees of Jehovah, that his other attributes, such as tender pity, loving-kindness, and mercy, were nearly overlooked; and thus a harsh, hard, and forbidding temper was engendered in their minds. I have met again with others who have entirely overlooked the awfulness and severity of a sin-hating God, and dwelt exclusively upon his love, till their spiritual views had assumed a kind of sickly sentimentality and morbidness, wholly removed from that manly energy (*virtus* αρετης, 2 Pet. i. 5,) which the Christian is exhorted to add to his faith. The first is the error into which some really pious men have fallen, and which has been the cause of their

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being unjustly accused of Antinomianism: the second is the error into which the Quietists fell, and which prevented their being so useful in their generation as they otherwise would have been. These two extremes shew us how important it is to take our views of the character of Jehovah precisely as he has been pleased to reveal himself, lest we be found at last to have been worshipping a creation of our own fancies, and not the God and Father of our Lord Jesus Christ; and hence also, if we desire to embody Christ in all we say and do, we must study his whole character, and not a fragment of it merely: we must study him, "thanking God for hiding" his coming judgments "from the wise and prudent," as well as when he weeps over the devoted city. In this have consisted the errors both of Calvinists and of Arminians, that each has taken partial views of the Scriptures, and neither have been so wrong in what they have affirmed, as in what they have denied. Perhaps no writer is more fair than Calvin himself, a man whom many abuse without having read. Lord Bacon's Christian Paradoxes might be useful studies to both parties.

Isocrates.—Although it is alleged that the kingdom of Christ ought not to be made the subject of our preaching, it is remarkable that St. Paul thought otherwise; for we find that he proclaimed it at Thessalonica, Acts xvii. 7, notwithstanding he remained there only three weeks, ver. 2. If a great extension of real Christianity is to take place before the coming of Christ, the Christians will compose the majority of mankind: but the

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Bible every where represents the people of God as exceedingly few in comparison with the rest of the world, and that Christ's is "a little flock," even to the end of this dispensation: consequently another Bible would be necessary, for the record which we now have, would no longer describe the state of the world as it would then be: this appears to me to be an unanswerable argument to those who maintain that our societies are to introduce an increased diffusion of religious knowledge before the coming of Christ.

Philalethes.—Is there not danger in building too much upon analogies and types drawn from the Old Testament Scriptures?

Anastasius.—It is hard to say that it is not possible to build too much upon analogies; and the propriety of that which is so built must be left to the judgment of each individual. But it is much more obvious that too little may be built upon typical persons, things, and acts, since we are told that Moses wrote of Christ; and consequently, unless we find Christ in the writings of Moses, we miss the subject-matter of Moses' writings. The greater number of the things, for which we have the direction of Christ and his apostles to consider as typical, are the very things which, without such authority, we should be accused of being most fanciful in so understanding: amongst these we may only refer to the pillar, cloud, rock, manna, brazen serpent, Hagar and Ishmael, Jonah, Abraham. Bishops Horne and Horsley have laid it down as an axiom, that every Psalm which contains a passage which can be applied literally

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alone to Christ, properly belongs to him exclusively. If we do not find Christ in typical persons and things, how shall we find him in the book of Genesis at all? We might as well admit at once the absurdity that neither a future state nor a resurrection of the dead are revealed in the Old Testament. The types and figures are intimately connected with the names of God and of Christ; a right understanding of the meaning of which is of more importance than many persons seem to imagine. The names of things are the powers of those things. When God brought the animals to Adam he named them; "and whatever Adam called every living creature, that was the name thereof." Gen. ii. 19. No doubt the name which Adam gave to each expressed its character and essential property. The names of God are not arbitrary sounds; and the only real imperfection in the English authorised translation of the Bible, is the slovenly manner in which all the names by which Jehovah has been pleased to make himself known to his church, have been rendered by the two words "God" and "Lord." Tilloch has an excellent dissertation on this subject, which I strongly recommend to your attention. The greatest confusion is constantly made in sermons by using the names of Christ as if they were arbitrary sounds: a confusion analogous to that which arises from blending figures, two remarkable instances of which occur in the ordinary expressions of the Papists to designate the Virgin Mary, namely, "the mother of God;" and also in one equally common amongst the Moravians, who use the

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phrase "Epoux sanglant" as synonimous with Jesus Christ. With respect to the first, in so much as Mary was his mother, he was not God; and *vice versâ*, in so much as he was God, Mary was not his mother. So likewise with respect to the other: in so much as he is the spouse of the church, he is not bloody; and in so much as he is the bloody victim, he is not the spouse. The word Redeemer is perpetually used in sermons, where it confuses the argument, and by writers who would be horrified at the doctrine contained in the word, if they comprehended it. Rightly understood, the types and figures are but amplifications, as it were, of the various names, properties, powers, and relationships of Immanuel to his church; so that the objection savours of the infidelity of the day, which has not only overrun the world, but pervaded every part of the church. Believers should be much on their guard against it, for few are aware how much it creeps in and infuses itself into every article of their faith. This is the cause of our faith not producing, in these days, the effect which it produced in the days of the apostles, and is a point which we ought to make the subject of earnest prayer. Christians properly divide the inhabitants of Christendom into only two classes, believers and unbelievers; and although this is a correct division, yet nevertheless there is, in the faith even of the most pious, a leaven of the prevailing infidelity, which carries us away when we are least aware of it. Laymen are particularly exposed to this, and especially those whose secular duties call them

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to act as legislators, magistrates, &c. &c. They on principle endeavour to check evil, and whilst they lop, sometimes successfully, the most luxuriant branches of sin, become decoyed into the supposition that mankind is getting essentially better.

Basilicus.—The great practical use to be derived from the doctrine of the Second Coming of Christ, is to lead us ever to look for such his glorious Epiphany, hastening towards, and loving it, as the fulfilment of all promise, the scope of all prophecy, the consummation of all dispensations, and the restitution of all things, in and through him. Such a view of the subject can alone emancipate the soul from bondage under the elements of the present world, deliver it from the fear of death, and the power of the Prince of darkness, and does actually, to those who possess it, (not as a speculation, but) as a principle, effect this, and many other good purposes, by the comprehensive scope which it takes of the scheme of revelation, and the foretaste which it yields, even now, of a tangible and attainable felicity on the theatre of suffering humanity: when the great catastrophe of all intermediate conditions shall issue in the establishment of the paradise of God, co-extensive at least with the whole of IMMANUEL'S LAND, then made glorious, and fitted for, the habitation of the righteous; the joint heirs with Christ, and Abraham, their common father of a renovated world, and inhabitants of that New Jerusalem, which is the mother of us all.

Philalethes.—Without referring to chronology, a subject upon which I purpose asking for in-

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formation at some future time, can you gather from any other source the prophetic date of the present times?

Anastasius.—The present dispensation is universally called the militant state of the church, not only from the comparison drawn by the Apostle between a Christian and a soldier, but also in reference to the life or reign of David, which preceded that of peace under Solomon. At the close of the period of David's reign, but before it was concluded, an attempt was made to set up Adonijah, through whom it was expected that a period of blessedness might be enjoyed, which was however exclusively promised under Solomon. I have already referred you to the present attempt actually making to convert the world by means of societies, instead of by the personal coming of Christ as the antitype of this part of the history. The attempt to set up Adonijah called up the friends of Solomon to cause him to be proclaimed as the fulfiller of the purposes of Jehovah, although David's reign was not concluded. This, then, is the date in the antitype of the present period. The militant state of the church is not concluded; but nevertheless some of us are proclaiming that there is to be no reign of blessedness, no extension of real religion, whatever extension of profession there may be, until Christ the king's reign is begun. When he does actually mount his throne, will also be the day of his taking his elect to himself, as Solomon was crowned on the day of his espousals. Cant. iii. 11. In the mean time the proclamation is making. Some interesting re-

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marks upon this subject have been made at different times in the Jewish Expositor. As the histories of individuals are given for ensamples to us in our private capacities, so are the histories of public events intended as ensamples or warnings to us in our national or collective characters.

Philalethes.—But Elias is to come before the great and dreadful day of the Lord, and therefore the world will have full warning of it.

Anastasius.—Doubtless Elias will come, and come immediately before the great and dreadful day of the Lord, and those who believe him when he is come will be warned; but the world will deny him even whilst he talks to them, as they denied him when he came in John the Baptist, before the first coming of Christ.

Philalethes.—When do you think we may expect him?

Anastasius.—Let us examine this point fully. Malachi is the last of the prophets; that is, the spirit of prophecy ceased with Malachi, or rather was in abeyance from the time at which he died, being 400 years before Christ, until the time when it was revived in the person of John the Baptist. In his last chapter he begins with inviting attention to "the day that shall burn as an oven; and all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them; but unto you that hear my name shall the Sun of Righteousness arise; and ye shall tread down the wicked: remember the law of Moses my servant. Behold, I will send you Elijah the prophet, before the coming of the great

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and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Moses and Elijah are the types of the law and the prophets: and if there be a passage in Scripture which would seem to require to be literally fulfilled, even by the person of Elias again appearing, surely this is that passage: so the Jews understood it; for "his disciples asked him, saying, Why then say the scribes that Elias must first come?" and Jesus "answered and said unto them, Elias truly shall first come and restore all things; but I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Then the disciples understood that he spake unto them of John the Baptist." Matt. xvii. 10. When the angel was sent to Zacharias to announce the birth of John, he was commissioned to inform him, that "he should go in the spirit and power of Elias, to turn the hearts of the fathers to the children," Luke i. 17, evidently quoting the very words of Malachi. It follows, therefore, that notwithstanding the expectation of a literal personal appearance of Elias, we have the authority first of the angel, and secondly of our Lord, that it was not the person of Elias, but the spirit of Elias in the person of another, which was the subject of that prophecy, adding further, "and if ye will receive it, this is Elias which was for to come." Matt. xi. 14. Our Lord also says, that "among those

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which are born of woman there is not a greater prophet than John;" and also, that he is "much more than a prophet," Luke vii. 28. 26. The prophets before John had only seen Christ in vision, but John saw him in his human body walking upon the earth, and pointed to him with his finger: "but he who is least in the kingdom of God is greater than" John, for he will see him glorified. If, then, it was the spirit of Elias, and not the person of Elias, which was foretold as to precede the first coming, and that is undeniable, it follows, by parity of reasoning, that it is the spirit of Elias, and not the person of Elias, which is to precede the second coming. What then was the spirit of Elias, the spirit of prophecy, to do? and why was it revived immediately before the coming of Christ? Doubtless in order to testify of him, and to give notice to the world that he was in it. All attention to the prophetic Scriptures in reference to the second coming of Christ had ceased; the spirit of prophecy has been in abeyance, as it were, ever since the third century, a period of above 1500 years, until now, when it has pleased God to awaken the attention of his church again to the subject, and to excite many persons in every part of England, at one and the same time, to cry, "Fear God, and give glory to him, *for the hour of his judgments is come.*" The virgins are gone out to meet the bridegroom; the cry is making, "Behold the Bridegroom cometh, go ye out to meet him." This, then, is the spirit of Elias testifying in us of the second coming of

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Christ in his glorified body, as it did in John of the first coming of Christ in his body of humiliation, Σωμα της ταπεινωσεως. Phil. iii. 21.

Philalethes.—I think you have made out this case very clearly; but what do you say to the other purport of his coming, namely, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers?

Anastasius.—Let us ascertain who are called in the Holy Scripture the "fathers," and then we shall have little difficulty in ascertaining who are "the children;" and also whether the same Spirit has turned the hearts of one to the other which has borne witness to the second coming of our Lord from heaven. St. Paul tells us, that he was "taught according to the perfect manner of the law of the *fathers*." Acts xxii. 3. In Heb. i. 1, it is said, that "God spake unto the *fathers* by the prophets;" and again, when describing the Israelites, in Rom. ix. 5, the same Apostle says of them, "whose are the *fathers*:" and in xi. 28, he speaks of them "as beloved for the *fathers*' sake:" and in 1 Cor. x. 1, he says, that "all our *fathers* were under the cloud," &c. From which passages it is clear, that by the expression "fathers" is intended the Jewish nation, and consequently by that of "children" is meant the Gentiles. The first person, who in these "last days" called the attention of the church to the nearness of the second coming of our Lord, was, as I before observed to you, Mr. Lewis Way: it is he also who has given the most undeniable proofs of his anxiety to turn the hearts of the Gentile children to act

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more leniently towards their Jewish fathers; and he succeeded in procuring the signature of all the Allied Sovereigns of Europe at Aix-la-Chapelle to a Protocol in their favour. They who are most earnest in their endeavours to promote this, especially those whose earnestness is founded upon the examination of the Scriptures, are likewise the persons who are most alive to the approach of the glorious kingdom of the Lord. So that we have proof, from matters of fact, that the same persons who are influenced by one of those great subjects are equally influenced by the other also. This therefore, furnishes addititional evidence that the same Spirit, which induces the testimony analogous to that of Elias before the first advent, induces also the turning of the hearts of the fathers to the children, and of the children to the fathers, thereby fulfilling all the points which it was foretold that Elias should come to perform.

Philalethes.—Although you do not expect that Christendom in general will take warning from the preaching of these truths, what do you think will be the effect produced upon professors of religion?

Anastasius.—Our Lord likens the whole mass of the professing world who are on the look out for his coming to ten virgins, half of whom are proved falsely pretending to be his disciples. Some of the most accurate observers of the deceitfulness of the human heart have drawn similar conclusions. If you will peruse Mead's "Almost a Christian," and some of Mr. Bickersteth's works on the religion of the heart, you will find this

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idea enlarged upon more in detail. The Bishop of Llandaff has preached an admirable sermon lately before the Society for Promoting Christian Knowledge, in which he has dwelt much upon the important fact that "profession is not religion." There are many persons of comparative wealth and influence now in the world, who, under the excitement arising from sickness, or domestic calamity, have met with some one who has explained to them the scheme of salvation as it is in Christ Jesus. Having bestowed sufficient pains upon the subject to apprehend it by their intellect, they are pleased with the attainment of a new point of knowledge, and long for an opportunity of displaying it; as mineralogists, chemists, naturalists, &c. do the various sciences with which they are conversant. Thus they are brought to subscribe to, and perhaps attend the meetings of, various religious societies; their names are associated with them: their reputation for consistency is implicated in continuing to support them; their fame is connected with the extension of religion; and they really feel an interest in its success. All this may take place in a very considerable degree, without being united to Jesus Christ, by partaking of the same spirit which was in him; without being graffed into that living vine; without, in short, being born of the Holy Ghost. This ought not to surprise us. The case of Ananias and Sapphira shews that in the days when the profession of the religion of Jesus Christ was attended with peril of life, yet there were motives sufficiently strong

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to urge persons to profess it, and even to induce avaricious men to part with their lands in order to evidence the sincerity of their attachment to the rising sect. Lot's wife affords a similar instance: she no doubt willingly coincided with her husband in protesting against the wickedness of her neighbours, and joined him in the observances of private and domestic devotion. Had any one questioned her sincerity, she would have complained of their hard thoughts of her, and demanded the grounds of their uncharitable opinion. She left her home at the command of God, believing the speedy fulfilment of his threatened judgments: yet notwithstanding her seeming zeal and pious obedience, she is selected by our Lord as the subject of a warning upon this very point. She could do great things, but her heart was still not right with God. Now the profession of belief in the Gospel is with many the road to distinction, and with some the road to emolument; rarely is it attended in England with persecution, or even privation. And if persecution were now to arise, there would be but little trial in it, for the number who would sympathize with the sufferer is so great as to deprive the endurance of its greatest sting. Popularity takes away half the terrors of martyrdom. Our Lord was alone: many of His earliest followers nearly so; and also the reformers, (such as Lord Cobham;) but the nonconformists, Whitefield, &c. have had the applause of multitudes, and therefore little or no trial. The Swiss who have been persecuted lately at Geneva and Lausanne have been few, and suffered much;

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and the Christian public in England has not sympathized with them as it ought. The church is rich, and at ease; the very situation which our Lord describes as the most dangerous to individuals, and consequently to communities: and if communities as well as individuals are not daily growing *in* Christ, depend upon it they are growing *out* of him. The subject is full of alarm in the highest degree: let it be our unceasing prayer that our lamps of profession may be filled with the oil of the Holy Ghost, that we may be always ready: let us recollect also, that whilst the foolish half is represented as asleep, even the wise half is described as slumbering; so that we have additional reason to struggle against the drowsiness predicted as belonging to this subject. It is one thing to be ignorant of any truth, and it is another to reject it when laid before us. I would earnestly conjure every one not only to use caution in adopting an opinion, but much more caution in refusing to examine one, however new it may appear, in support of which so large a portion of God's word has been brought forward. It may happen that some to whom this statement is made, by rejecting it, not because the testimony is insufficient, but because the matter interferes with their preconceived opinions, may be struck, like Zacharias of old, with a judicial dumbness upon this glorious subject, until the time of its accomplishment; and be debarred from the possession of that wisdom in it, which will alone enable them to turn many to righteousness by its means, and themselves shine as stars in the firmament of that

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dispensation, and even beyond it. Εις τους αιωνας, και ἔτι Dan. xii. 3. LXX. Vers.

Philalethes.—Do you doubt that there exists much real religion amongst those persons who compose what is called the religious world?

Anastasius.—I by no means doubt this; nor that notwithstanding the worldly spirit which has crept into them, the societies now existing in England for religious purposes, form the most splendid monument which ever was reared by Christian philanthropy. The clergy, called the evangelical, whether in the church of England or in dissenting churches, are alone the salt which has seasoned the whole land of Britain. This term evangelical is the term of reproach with which they have been reproached for the name of Christ. The term Christian was originally one of reproach, till faithless men assumed it, and it then ceased to be so: the terms Waldenses, Hussites, Lollards, (which means Psalm-singers) Wickliffites, Protestants, Puritans, Methodists, and in these days Evangelicals and Calvinists, are all terms of reproach which the followers of Christ have had to bear in different succeeding ages of the church; happy are they who have borne it justly, for the spirit of grace and of glory has rested upon them. But as I have just observed to you that the church is in the most perilous state in which a church can be, namely, that of ease, and of being increased with goods, and all men speaking well of her; therefore it is the part of those who really love her, not to flatter, but to arouse her; to warn her to be sure

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that her gold is that of the sanctuary; her riches those with which her Lord has endowed her; her garments of his putting on; their cleanliness given by being washed in his blood; her discernment by having her eyes anointed with his eye-salve, so that she may be thoroughly prepared to open the moment he knocks, and go in with him to the marriage feast. What I say unto you, I say unto all, watch; and so much the more as ye see the day approaching. Mankind are prone to priestcraft; and the priests of all creeds have arrogated to themselves the office of being depositories of the knowledge of the road to heaven. The grand sign to the world that the evangelical clergy, and all who have professed the sentiments they profess, under whatever name they may have gone, are the true ministers of God, consists in their having renounced all pretence to a monopoly of this knowledge. They have freely declared that they know nothing but what is contained in a book, which the people might read as well as themselves; and they have been ever willing to let the doctrines they inculcated be tried by that unerring standard; herein following the example of the Apostles, who referred always to the scriptures in corroboration of what they advanced; declaring that they would not have dominion over the faith of the people, 2 Cor. i. 24, nor lord it over God's heritage. This test is sufficient to condemn the church of Rome, if every other were wanting; and not only popish priests, but all clergy of every creed, who do not make the Word of God paramount to every

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other consideration, mark thereby their consciousness that their preaching will not stand that trial. It was this conviction that raised up all the worldly clergy of England to oppose the Bible Society, and to pretend a zeal for the church against the book on which that church is built. But in speaking of the religious world we must judge of it at large by the rules which our Lord has laid down, the first of which is love of the brethren; and if this rule be the test now, it will be found that there never was a period in the history of the church when there was so little of it. Not only in the time of the reformation, but long subsequently, when popery reared its self-justifying front once more under the mask of Arminianism, the Christians of England warmly sympathized with their brethren in Holland and France; they did so likewise during the persecution of the saints under Louis XIV. But at the present day the evangelical clergy, who have been driven from their homes by the infidels of Switzerland and Germany, have drawn forth no sympathy from the religious world in England; nay, what is worse, it has taken part with their persecutors. This is a strong charge, but unfortunately too well proved in the publications issued by the Committee of the Bible Society, relative to the Strasburg Preface; where it appears that the officers and committee testify the greatest tenderness and delicacy towards an infidel, who had, in the energetic language of Dr. Thompson, "after breaking his faith, which had been solemnly pledged, persisted for two years

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in a system of fraud and mendacity;" whilst they refer to the poor, honest, and conscientious disciple of Jesus Christ, who detected, and single handed attacked and exposed him, as a *slanderer ! ! !* The usual excuse for such conduct is, that the faithful Christian is *imprudent.* Such a defence is almost worse than the original offence; "by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; *choosing rather to suffer affliction with the people of God,* than to enjoy the pleasures of sin for a season; *esteeming the reproach of Christ greater riches than the treasures of Egypt.*" Yet it is probable Moses might have found some examples of *imprudence* amongst the Jewish brickmakers, without having so keen an anxiety to discover it as is shewn by the religious world in these days. We must not let go the facts which evince love to the brethren of Christ, as evidences of the truth of religious profession, for if we do, there is not another which can supply its place: as it is the only one which our Lord has left us for that purpose. If talking about charity be charity, we have abundant; if taking the part of persecuted Christians be charity, we have little or none. There is no means of ascertaining the opinions of the religious part of the public but through the publication of such a society as this, and, therefore, I am compelled to refer to it. Of all in existence this is the one which has talked most about prudence, and brotherly love. It would have none of God's ways, and he has left it to its prudence; and see what a lamentable spectacle it is now. Oh, my dear friends, let this teach us

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to look into ourselves. The religious is the most righteous part of the world, "and if the righteous scarcely shall be saved, where shall the ungodly and the sinners appear," when the Lord shall be revealed from heaven in fire, taking vengeance upon those who, not having succoured his brethren, will be proved not to have loved him? "But many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ," for, "whoso shall scandalize one of these little ones that believe in me" (call him a slanderer, because he exposes the insidious attacks of an infidel upon the inspiration of God's Holy Word, thereby denying the work and office of the Holy Ghost) "it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea;" take heed that ye despise not one of these little ones. "Oh that my head were water and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people —*they are not valiant for the truth upon the earth,* saith the Lord." And "I will very gladly spend, and be spent for them, though the more abundantly I love," and evince it by warning them of these things, "the less I be loved." 2 Cor. xii. 15. *Homo sum, et nihil humanum a me alienum puto.* This fine heathen sentiment is, when construed by a Christian, "I am a man, and there is no sin which ever was conceived by another, that I also am not liable to commit." With this abiding feeling, it cannot be in a self-righteous spirit that these remarks are made. It is no subject of argument on which I seek for victory; it is

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no set of opinions to which I desire proselytes; it is to a more self-devoted crucifixion of the maxims of the world in religious practices that I would exhort, not others to the exclusion of myself, but myself first, that any others whom I could influence may be induced to follow after. The Christian soldier should say oftener "come" than "go:" but as there must first be the willing mind, it is only by laying these things before you that I can hope to gain one step, which is your judgment. If the real Christian says *video meliora proboque*, he knows where he can get strength which will prevent his being constrained often to add, *deteriora sequor*. Not that the affections of some men are as easily swayed as their judgments, or that any live up to that full measure of light, however small it may be, which the Holy Ghost has implanted in their souls. No real Christian is offended at observations which make him look within; and though I should make such sorry, yet I do not repent; nay, I rather rejoice, not that they be made sorry, but that they may sorrow for a season unto repentance after a godly manner; for sorrow as before God is not as sorrow before the world; for godly sorrow produces carefulness; clearing of ourselves; indignation against what we have done amiss; fear of offending in like manner again; vehement desire to amend; zeal for God's truth, and for God's truth alone; and revenge against the delusion by which we have been deceived to betray it.

Philalethes.—You constrain me to cry, "Lord, is it I?" for I am quite convinced that the reli-

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gious world is under a fearful delusion respecting the amount of its spirituality; but tell me besides, what are the chief national sins which seem to provoke God's judgments upon us as a nation, in distinction from those of which we are guilty in the church and as individuals?

Anastasius.—National sins are so necessarily combined with political questions, that it is very difficult to consider them in a proper point of view. Hence they have proved, in every age, a fertile source of delusion to all who have attempted to build much upon them. To establish fairly that any sin is a *national* sin, it must be shewn that it is one which affects every part of the community; for it is well observed by the most eloquent divine of the present day, that "the system which teaches us to consider a people as acting through the medium of its prince, or legislature, is too technical, too artificial, too much of a compromise with the imperfection essential to human affairs, to enter into the views, or regulate the conduct of the Supreme Being. He sees things as they are; and as the greatest part of the crimes committed in every country are perpetrated by its inhabitants, in their individual character, it is these, though not to the exclusion of others, which chiefly provoke the divine judgments."—*R. Hall's Sermon on Fast*, 1803. The mode which appears most likely to prevent our being carried away by political prepossessions, is to enquire what the sins are which are mentioned as chiefly provoking God's indignation, and then to examine whether these sins can

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be seen clearly and unequivocally established amongst us. I have already mentioned infidelity, and therefore will not again dwell upon it; but cannot refrain from mentioning two instances of its increase which I omitted before: one is, that in Salter's Hall Chapel service is regularly performed every Sunday upon principles of pure deism, according to a liturgy composed expressly for the purpose: the second is, that a weekly journal, the Examiner, of considerable circulation, as avowedly conducted upon the same principles, and systematically advances the cause of deism, and opposes that of revelation. If the state should unite itself to the papal mother of harlots and abominations, the cause of infidelity will be still further advanced: which will be evident when we consider, that if the worship of saints be analysed and traced to its source, it will be found to be the worship of Satan. No saint would take to himself the honour that is due to Christ alone; the Virgin Mary would not; an angel would not; nothing but the devil himself would. We are told that the Gentiles worship devils and not God, 1 Cor. x. 20; that the abstaining from meat and marrying are the doctrines of devils, 1 Tim. iv. 1; and Babylon is said to be the habitation of devils, Rev. xviii. 2. If the government of England acknowledges the Church of Rome to be any thing but THE ANTI-CHRISTIAN APOSTACY, it is bound in consistency to put down the Church of England. If the Church of Rome be not THE APOSTACY, the Church of England, as well as every other Protestant Church, is a schismatic church, which

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has rent the body of Christ, and it is a sin to be a member of it. And if these points do not compose the very essence of the question, there is no such thing as a Church of Christ, nor an Anti-christian Apostacy, revealed in Scripture; and the infidels who look upon all church government as nothing but an expensive engine of state, are correct, and more consistent than ourselves. If England, therefore, wed that church again, after having separated from her, it justly deserves to be partaker of her plagues. But I pass on to the two vices most frequently denounced in Scripture, which are avarice and oppression. The Apostle calls "the love of money the root of all evil," and says, that "covetousness is idolatry:" a truth so obvious, that even heathen moralists and satirists have described avarice as the most debasing of all passions. In England avarice has engendered oppression in two striking instances: 1st, in the Corn Laws; and, 2d, in Slavery. By the first a direct tax is levied upon the poorest class of the community, the produce of which goes immediately into the pockets of the rich. The majority of the legislature consists of landholders, and they impose a burden which doubles the price of the poor man's loaf, in order to increase the value of their own possessions: and it has been stated in a public journal, "that the problem to be solved by the legislature does not seem to be 'how can the people be fed best and cheapest;' but, 'how much starvation will they contentedly bear.'" Surely St. James must be alluding to such things as

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these, when he says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire: ye have heaped treasure together *for the last days:* behold the hire of the *labourers* who have reaped down your fields, *which is of you kept back by fraud,* crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you. Be patient therefore, brethren, unto *the coming of the Lord.* Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain: be ye also patient, *for the coming of the Lord draweth nigh.*" James v. 1—8. "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail.—Shall not the land tremble for this, and every one mourn that dwelleth therein?" Amos viii. 4. 8.

The other sin of oppression, proceeding from avarice, is more heinous even than this: it consists in men buying and selling their fellow creatures; treating them exactly like the beasts of the field; driving them to labour for their master's benefit by a cart-whip; and depriving them of all legal rights, so that they can procure no redress, let them be ever so much ill-used. The laws actually existing

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upon this subject, are treated in a very masterly manner by Mr. Stephens, in his "Delineation of the Slavery of the British West India Colonies, compared with the Slavery of other countries, ancient and modern." This horrid system, which is without a parallel in the annals of heathenism, is kept up at the sole instigation of avarice, by men who call themselves followers of that Creed, the first principle of which, as far as relates to man, is to do unto others as we would they should do unto us. The Government of England not only refuses to extinguish it, but even imposes heavy burdens upon the people in order to maintain it.

Infernal Mammon came to teach us first,
The trade of our own species—sure the worst!
The maxim his, well understood in hell,
That who sells others, soon himself will sell.
Though Wilberforce declaim in Mammon's spite,
And proves no diff'rence between black and white,
Yet nature's cause, how just so e'er it seem,
Weigh'd with West India produce, kicks the beam.

Oh, age accurs'd! Insatiate thirst of gold!
Men cramm'd, like herrings, in the stifling hold,
To die; or, if worse fated, they survive,
With cart-whips to be driven, or to drive;
To toil, to sweat, to bleed for you or me,
Who else might want for sugar to our tea.
To heap enormous wealth on spendthrift heirs
Of city demagogues, and factious mayors;
On such as rival royal trains, and fill
The town with fame of follies, like—Fonthill.
If with heaven's vengeance this be not repaid,
All ways are lawful in the way of trade.

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A remarkable change has taken place in the public feeling of late years. Within a very short time the general reliance was upon the navy of England, which was called her "wooden walls," and was the theme of every patriot's eulogy, and of every poet's song. But now, commercial and financial prosperity is the idol that has been worshipped. Political economy, the science that teaches the best means of promoting public wealth, is the chief object of study. "The nation has forsaken the Lord God of Hosts, and gone after idols. Covetousness is idolatry, and covetousness is the ruling sin of England.——The great idol of this country has been shaken upon his pedestal in the sight of all its worshippers. The king from his throne, and the prime minister from his place, did homage to it, proclaiming our commercial prosperity, and the permanency of our monied system; but God smote it, and in six months from the day when the proud boast was uttered, we were within three days of a national bankruptcy."—*M'Neile's Assize Sermon, p.* 48. The judgments of God are always sudden, and come from quarters the least suspected by political sagacity. I forbear to dwell longer upon circumstances which savour so much of pure politics; but the signs of the times must be read in public transactions, in the consideration of which, we must be on our guard not to be carried away by them, but be above them; using them, but not abusing them. I cannot resist this opportunity of shewing you an extract of a sermon of Mr. Irving's, which I cut out of the Morning

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Chronicle; and, although it is doubtless very defectively reported, yet it contains some excellent observations upon our present subject.

"The text was from the 21st chapter of St. Luke's Gospel, verses 25 and 26.—'And there shall be signs in the sun, and in the moon, and in the stars, and *upon the earth distress of nations, with perplexity*, the sea and the waves roaring, *men's hearts failing them for fear*, and for looking after those things which are coming upon the earth, for the powers of heaven shall be shaken.'

"The Reverend Preacher observed, that these awful words related to the signs of the coming of Christ—an event in the history of the church, the most glorious, being the termination of her warfare, and the commencement of her power and glory on earth—an event also, which, on the world not less than on the church, sheds the beams of its brightness through a cloudy sky, over seas of peril and of blood.

"I regard (said the Reverend Preacher) that yawning chasm which opened under our feet in the solid ground of national prosperity, wherein we trusted that our nation was standing strong;—this shock which our country hath sustained, in the highest state of British grandeur, when all men were offering incense to the idol!—I regard it as God's sign sent to teach this land how superficial are the views of the wisest—how short-sighted the calculations of the most politic—and that though the vessel of the state may be surely sound in all her timbers, with pilots most wakeful, and all hands on board most staid and

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steady, yet the Lord hath in his stores traversing winds, and his storms ready at his will, against which neither the nobleness of our constitution, nor the wisdom of our governors, nor the steady perseverance of our people, can avail.

"As I do not expect that the other nations whom the Lord hath terribly shaken in his anger, during the last thirty years, will ever be restored to the state in which all things were before these years of omen; as I do not expect they will come through the storm, but will sink and utterly go down, in that terrible night which is at hand; I far less expect that we shall have any second warning after this is past, but one continued tumult of judgments and crushing of nations. But it may be well for us to experience such destruction of credit as will wound us in the part we deem most invulnerable. Be it remembered, that though our land separated from the anti-christian combination of kingdoms, against whom the Lord has had his controversy, we have been for the last century *a Mammon-worshipping people; idolators of political wisdom, national wealth, and commercial prosperity.*

"For a thousand other misdeeds of this people, the Lord certainly is very wrath with us also, and we shall not escape the terrible day of his judgment with which he is about to visit the nations. Of which coming visitations he hath given us some visible signs in that shock we have received here to the vitals of our existence. It will be seen, as one of the portents of which these days are full, that this nation, having recovered from her trials,

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and borne her heavy burthens with magnanimity, astonishing even to herself, had like to have fallen asleep in the arms of national prosperity and glory, never dreaming of judgment near at hand. And it is true, that when those skilled in prophetic Scriptures, pointed at these judgments, they were set at nought, as men born out of time, who might have prophesied of these things thirty years ago, but were deemed as madmen to the present prosperous generation. It is amazing how calamity arrests their attentions, and makes them willing to be taught. The boldest look with dismay in the face of one another, and say—What meaneth this? What causeth it? Where is it to end? It is our belief, as well as the belief of the best interpreters of prophecy, that the long period in which the Gentiles trod the Holy City under foot, was the period of popish apostacy, which terminated twenty-three years ago. The Mahometan captivity of the church is about to be broken, and the abomination of Asia to be annihilated in the same act of judgment in which infidelity will also fall. In these twenty-three years, all the signs have been accomplished foreshown by our Lord as about to happen before the great and terrible day. We have had several times, from the beginning of these years of omen, admonitions, and symptoms, from which we might discern the seeds of the disease in our constitution calling for immediate remedy. The warning has been threefold—the dissemination of infidel principles—the propagation of revolutionary doctrines—and the shaking of national credit. The Lord having great

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purposes to accomplish by means of this nation, which is, as it were, the political sanctuary of Christendom, did not allow her to sink under the billows, but to rise more terrible from every struggle, because by our means the overthrow of that great infidel Prince was to be accomplished, whom God raised up to scourge these kingdoms, until his measure of iniquity was filled up. And as long as that mighty one laboured in the work to which he was appointed, he pushed beyond all example since the days of Charlemagne, who was God's instrument for building up that power which the latter was raised to overthrow. But when this infidel prince began to provide for his own perpetuity—to found a dynasty—to intermarry with the head of the Papal Empire—when he struck an agreement with a Prince of the Anti-christian Government—when he established the Gallican Church again, having forsaken the purposes for which he was raised up, then the Lord withdrew his hand, and consigned him to a swifter destruction than had previously been his rise to imperial power. Then the Lord called for this nation, which he had so long preserved from those direful convulsions which shook the kingdoms of the Continent, to overthrow the arrogance of their power when his work was accomplished; and to punish that Peninsular Nation which had most vehemently stirred against his church, he made their kingdom the seat of a seven years' war, and there he trained our captains and horsemen, and prepared them for that direful overthrow with which he cast down the mighty one. From that time this nation, being filled with naval and mili-

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tary glory, hath addressed the chief part of her energy to the establishment of internal resources. —A thousand heads were busy in planning, and a thousand pens busily employed in setting forth the best means of diffusing wealth, while every tongue was full of the great glory and dignity of our beloved land. Even the foes of princes were constrained to applaud the wisdom of our rulers, and every heart rejoiced in the long year of blessedness which was deemed to have opened on our nation. But the Lord, by our late catastrophe, gave us the just and proper sign, by shaking that Power which held the church and the nation in fatal slumbers. We had brought the struggle of thirty years to such a glorious termination, that all the nations of Europe looked up to England, and said the strength of her arm lay in her commercial prosperity. But behold! this staff and stay of our right hand, the Almighty shook in a day, and it bent like a reed shaken with the wind. Between neighbour and neighbour, townsmen and townsmen, brother and brother, confidence was destroyed. I doubt not, but we shall yet recover the shock, and rise greater and greater, for England will be the last of the nations to be swallowed up in that whirlpool of judgments; but this may teach us that the Lord hath the arrow in his quiver, which may lay the noblest head in the forest low. I can see a disease generating in the bowels of the land, which of itself will strike us down, if not remedied; I mean the growth of infidelity in religion, and insubordination in social life; I perceive now, as at the beginning of these years of omen, a regular party of philosophers,

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engaged in the service of infidelity. I perceive infidelity couching among the flowers of poetry. Infidelity appears in the first works of sentiment—it is built up into a system of morals, and advocated in the daily and weekly Journals. Public opinion is become the voice of God among men of liberal opinions, and it is no longer the old question of Whig and Tory which rends public debates, but you shall find this is the question—Shall the nation rest on irreligion, as it steals slowly its way to ruin; or shall it stand like a rock of adamant by the fear of God? These things proceed by slow marches, and very specious names, but a man of penetration can discern them, for there is a something which may strike the stupidest. And O! ye people of this ancient city—the Jerusalem of the whole earth, when ye consider the Prophets which have been sent, and the warnings ye have despised, well may ye tremble at the prospect of coming judgment. The people of this city have become out-spoken, rash, and furious infidels; and what is the consequence? The ancient relation of master and servant is changed to an aversion, and we are mocked and maltreated of men who eat our bread. This amazing revolution in civil life is the main fruit of our new system of education, whose tendency is to foster, and cherish, and increase that power which will eventually overpower us. The visible hath got the victory over the invisible—the sensual hath verily triumphed over the spiritual—and this land is ripe for the judgment. The profitable is almost *every* thing, and the moral is all but *nothing*; and they call *the age Religious!* O, that nations

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would learn a lesson of their instability, by that reverse which hath befallen us within the space of one short month, which short period has seen the most splendid fortunes overthrown, the most ancient and revered names dishonoured, the surest establishments laid prostrate, credit between man and man suspended, and the pecuniary bulwarks of the nation subverted, the nation itself reeling and staggering like a drunken man. Who looked for the outward distress—the destruction of the idolatry of commerce, the stagnation of trade? But the very contrary of all this, peace abroad, prosperity at home, flourishing husbandry, internal resources, and enlightened principles of trade. There was never a period so favourable for new experiments. The New World was laid open to us; the obstructions which had so long stood between it and the Old were completely removed, when behold, in one week, all is dismay, confusion, and blank astonishment, and the man who thought himself rich when he rose in the morning, went to bed in poverty; and he who had wealth in abundance, was fain to shut his house from his inability to satisfy the demands of his creditors.

"There is no greater aggravation of the misery of those who trust in this world's riches, than that when they take to themselves wings and flee away, you dare not utter one word of your loss, even to your wives and children, for fear of shaking your credit; and this suppression of misery is worse than the misery itself; it gnaws the heart like a vulture, and makes miserable men take arms against their own lives. Though this

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event hath not robbed some of you, it hath robbed those whom you love; and if you have not gone down amidst the tempest, many a stouter and statelier ship hath gone down by your side. Even now no man knows what he is about, or can tell what may arrive by to-morrow's post. Why, hardly any battle slayeth all—hardly any pestilence destroyeth all—no famine killeth all by the keen pangs of hunger. The wolves of the mountains, and the tigers of the desert, devour not all that journey through these fearful solitudes, with their blood-thirsty jaws. Yet the sword, the pestilence, the famine, and the beasts of the earth, are the four great instruments of human destruction, in the hand of the Lord, but we have added a fifth. The violent fluctuations in the medium of Exchange are to the merchant what the storms in the atmosphere are to the air we breathe."

Philalethes.—This passage certainly contains serious matter for consideration, and very powerfully stated. The more I compare the views you have laid before me with the Sacred Scriptures, the more fully I find them established: but my astonishment increases that so few pious clergymen should preach them, because I feel the awfulness of the responsibility they incur by withholding them, if they are believed.

Anastasius.—I have already mentioned that there is a leaven of infidelity working in every part of the church, as well as in the world. No man is or can be free from it: it is the form that Satan is assuming at the present day, and which we must be earnest in our prayers to the Captain of our Salvation to assist us in withstanding. In-

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deed, the church is so full of prejudice upon the subject of the second coming of our Lord, that it would be more easy to convince a bench of candid infidels, than a bench of modern divines, that such was the doctrine contained in the Bible. But I am perfectly assured, that to preach the fulfilment of prophecy, and the speedy coming of Christ in glory to set up his kingdom in the earth, is the ouly subject which can arrest the tide of infidelity, or call in men of the present day to the fold of Christ. In the Acts of the Apostles we find the prophecies made the constant subject of their preaching, of their prayers, of their rejoicing: thus it was at the beginning of this dispensation, and thus it must be at its close. In this subject the holy catholic church must be built up. No single sect, nor congregation, nor church, can rise but as the whole rises, for the church is one. A single limb of the body cannot grow unless the whole body grows; neither will one member or fragment of the body of Christ grow, unless the whole church, which is his body, grows together. Let us pray for the whole catholic church, the whole mystical body; that it may all grow in grace, and in the knowledge of its coming Lord and Saviour. Besides praying, we must bring the subject forward, in season and out of season, teaching and warning every man. "If thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul." Ezek. iii. 19.

LIBERAVI ANIMAM MEAM.

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CONVERSATION THE SEVENTH.

On the Systematic Arrangement and Chronology of the Prophetic Scriptures.

Philalethes.—In reflecting upon the passages of Holy Scripture, brought forward in support of the opinions which you have laid before me, I observe that you have seldom alluded to the books of Daniel and the Apocalypse; yet these two seem to have attracted the largest share of the attention of writers upon the Prophecies; did you avoid referring to them purposely, or was the omission unintentional?

Anastasius.—The book of Daniel and the Apocalypse of St. John are distinguished from all other parts of scripture by two circumstances; 1st, because they contain a Chronology, and are therefore what Mede properly calls them, THE SACRED KALENDAR AND GREAT ALMANACK OF PROPHECY, p. 654; and, 2dly, because their meaning is veiled in symbols. Although some other prophecies contain certain dates, yet they are discursive, less precise, and more easily, because they can be literally, understood. I therefore thought it better to bring forward first only such passages as would admit of no doubt respecting their interpretation.

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Philalethes.—Is the book of Revelations really much more difficult to understand than any other part of the Bible?

Anastasius.—I will reply to you in the words of Dr. Cressener, who, speaking of the various commentators on this book, says, "they do almost as generally agree about the first grounds of the intepretation of these visions, as about other books of scripture."—*Dem. of Apoc. Introd.*

Philalethes.—Do you think it of very great importance to study the Apocalypse?

Anastasius.—I know not how to express in terms sufficiently strong the importance of studying this book: it is entirely owing to the neglect of it that neither the Church of England, nor the Dissenters, know how to take their true stand against the encroachments of Popery. Hear the words of an accurate Dissenter on this matter. "Since the denunciation against the Church of Rome, included under the figure of Babylon, as anti-christian and idolatrous, is one of the clearest and most prominent parts of this sacred prophecy; and since it expressly commands men to separate from her, it encouraged the authors of the Protestant Reformation to commence and to prosecute those changes, which they might otherwise perhaps have been intimidated from attempting, or might have attempted without success. Not to mention the virulence of that external opposition under the weight of which they were sometimes on the point of being crushed, a separation from the visible head of the church, under the dreaded appellation of SCHISM, was

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represented as the most inexpiable of crimes; and such were the prejudices of the times, that it was almost universally admitted to be criminal, and the most undaunted of the reformers, even Luther himself, shrunk from the charge. (See Bishop Hurd, vol. ii. p. 46—51.) But an examination of the Apocalypse enabled them to repel it, and furnished them with the most powerful weapons for conducting an attack against the See of Rome with vigour and success. On every side, indeed, they loudly appealed to the predictions of the Christian Prophet, as authorizing their conduct; multitudes acknowledged the validity of their appeal; and Bishop Hurd hesitates not to assert, that 'on this popular ground chiefly, the Protestant cause in those early times was upheld.' If then the Protestant Reformation was chiefly, or only in a great degree, supported by arguments drawn from the Apocalypse, (which at that period became an object of general investigation,) in how high a degree are we indebted to that prophetic part of the New Testament, for to this revolution, imperfect as it was, we unquestionably owe, not only the promotion of civil as well as religious liberty, not only the knowledge of Scripture and of genuine Christianity, not only the spread of light and science, but to this great event is justly to be attributed a considerable portion of the virtue, the liberality, and the civilization which prevail in the European world."—*Illustrations of Prophecy, p.* 33.

Philalethes.—How is the meaning of these

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books to be ascertained, if they are not to be understood literally?

Anastasius.—Mede laid down these principles; first, that "the Apocalypse, considered only according to the naked letter, as if it were a history and no prophecy, hath marks and signs sufficient inserted by the Holy Spirit, whereby the Order, Synchronism, and Sequel of all the visions therein contained, may be found out and demonstrated, without supposal of any interpretation whatsoever." Secondly, "This Order and Synchronism, thus found and demonstrated as it were by *argumenta intrinseca,* is the first thing to be done, and forelaid as a foundation ground, and only safe rule of interpretation." p. 581. The propriety of these principles have been generally admitted, but not much acted upon. Having then first ascertained its Structure, the next step is to discover the meaning of the Symbols in which its truths are conveyed, and this can only be done by comparing those Symbols, which we find here, with similar terms in other parts of scripture. The third step is to fix the Dates, assigning to each its corresponding historical event.

Philalethes.—Why do you consider the Structure of the Apocalypse as of so much importance?

Anastasius.—The wisdom which is characteristic of those who are to understand the things that were closed to Daniel, must be that which makes them conversant not with detached shreds and partial applications, but with the whole plan

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of God's dealings with his church, and with the world. We shall never arrive at any satisfactory understanding of one numerical period, nor at the meaning of one solitary text, or insulated symbol, but by a scheme in which the interpretation of each single passage shall throw some collateral light on other parts of these books. Hence the scattered notices which are to be found up and down the writings of almost every divine of eminence are not worth considering, except in so far as they may be useful in illustrating a connected system which shall be laid down by some other. I do not think it probable, therefore, that a sound explanation can be given of any one numerical period, symbol, or passage, taken *per se*, and that it is only by the concentrated light of many independent testimonies, and bearing upon one uniform and consistent arrangement, that any mind can arrive at a satisfactory conclusion from the study of the Chronological and Symbolical prophecies.

Philalethes.—Be so kind as to explain to me the "Structure" of these books.

Anastasius.—I will gladly state to you as much as I know upon this subject, requesting you to bear in mind what Mede says, in words which perfectly convey my own sentiments, namely, that in such a matter, "PROBABILITY STANDS IN PLACE OF A DEMONSTRATION TILL A GREATER PROBABILITY CAN BE BROUGHT IN TO SHOULDER IT OUT." p. 586. And when I reflect upon the peculiar blessing which is promised upon him "that readeth, and upon those that hear the

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words of this prophecy, and keep those things which are written therein;" i. 3; and when I reflect further, that the expression which follows seems to imply that if we shall arrive at an accurate understanding of it, that will be a proof that the time of its fulfilment, and consequently the end of this dispensation, is arrived; I cannot enter upon it without a feeling of the profoundest awe, and without begging of you to join with me in the beautiful prayer of Mede, saying, "*Tu qui throno insides, tuque Agne Stirps Davidis, qui solus dignus eras librum hunc accipere et aperire, aperi oculos servi tui, manum ei mentemque dirige, ut in hisce mysteriis tuis aliquid cernat promatque, ad nominis tui gloriam et ecclesiæ emolumentum.*

Philalethes.—Amen; and perhaps the unravelling of these sacred books has been entered upon by commentators, too much in the spirit with which they would have commenced the criticism of a heathen writer; and too little in the spirit of supplication to Him who indited them, and of awe and reverence and "trembling at His word," Isa. lxvi. 2.

Crito.—Before you examine the Apocalypse it will be advisable to take notice of a peculiarity in the Structure of the symbolical prophecies of Daniel, with which this is intimately connected; the peculiarity to which I allude consists in each prophecy being composed of two parts; first, the vision, and, secondly, the interpretation of the vision, with a break intervening to mark the separation. The first prophecy is in chap. ii.; the vision is contained in ver. 29 to 35 inclusive; ver,

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36 is the break; the interpretation of the vision is given in ver. 37 to 45 inclusive. A similar division will be found in chap. iv., but passing by that, we come to chap. vii., in which is a vision contained between ver. 2 and 14; the break consists of ver. 15 and 16; the interpretation 17 to 27. In chap. viii. is another vision between ver. 2 and 14; the break in ver. 15 to 19; the interpretation 20 to 25. In chap. ix. at ver. 2, Daniel was studying the prophetic numbers given by Jeremiah; he prays to be enabled to understand the meaning of them, as we learn by ver. 22, 23, and that that prophecy may be fulfilled; this prayer is contained in ver. 4—20; the interpretation in answer to his prayer is given from 24 to 27. Chap. xi. contains a prophecy which is not given in symbols, for as it is the history of a succession of individuals, it would require a succession of symbols which would render the interpretation so difficult as to be useless; the narrative closes at chap. xii. 4, then follows a break in ver. 5, 6; a declaration of the *date*, the only thing which was left untouched in the history, at ver. 7; another break at 8 and 9; and a farther explanation in ver. 10—12.

Anastasius.—This observation of Crito is of great importance, and has been remarked by Sir I. Newton. It seems to have been a frequent practice with symbolical prophecies, that the symbol should be shewn at one time, and the explanation given at another, as may be seen in Jer. xiii. xviii.; Hos. i. iii. and other places. There is another peculiarity in the prophecies of Daniel, which

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was observed by Tilloch, and which still farther ties them to the Apocalypse, namely, that the declaration of their being sealed is repeated seven times—I. *shut thou up the vision*: viii. 26.—II. *to seal up the vision:* ix. 24.—III. *and prophecy: idem.* —IV. *shut up the words:* xii. 4.—V. *seal the book: idem.*—VI. *the words are closed up:* 9.—VII. *and sealed: idem.* It is also clear, that the Apocalypse is that book which gives the explanation of the subject matter so sealed and closed by Daniel, because it is declared, that it is not sealed for ever, but only for a certain period; at the expiration of which the meaning is to be given, that also being the period to which the principal points contained in the prophecy relate: and this too is repeated seven times—I. *for at the time of the end shall be the vision,* viii. 17.—II. *I will make thee know the last end of the indignation, for at the time appointed the end shall be,* 19.—III. *for (the vision) shall be for many days,* 26.—IV. *a thing was revealed unto Daniel, and the thing was true, but the time appointed was long,* x. 1.—V. *I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days,* 14.—VI. *seal the book till the time of the end,* xii. 4. —VII. *the words are sealed up till the time of the end,* 9. Although no writer has yet produced a scheme and interpretation of the 11th chapter of Daniel, or of the Apocalypse, which has received the general consent of the church, yet no one has studied it who has not thrown some light, either a direct, or a cross light, upon particular parts. Sir I. Newton says, on Rev. 1, "amongst the

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interpreters of the last age, there is scarce one of note, who hath not made some discovery worth knowing; and thence I seem to gather, that God is about opening these mysteries;" which opinion is adopted by Bishops Law and Newcome, and quoted in "*Illustrations of Prophecy*," p. 524. This last writer also observes, that "sometimes one commentator is most happy in the clearness of his illustrations, and sometimes another," p. xxviii.

Aristo.—As at every severe trial in the Church's History; under Pharaoh; under Ahab; on the eve of the Assyrian, and of the Babylonian captivities; in the duration of the same; in the hard times which followed them; and finally, for the 70 years which preceded the destruction and downfall of Jerusalem, there were raised up prophets, who should direct the eye of the church to her great redemption and restoration at the coming of Messiah; by one of whom was given also the times and seasons thereof, exactly numbered and set off: so analogy will lead us to believe that the Lord would do the same by the Christian Church, in that book which was added for the interpretation of all other books of revelation, and for the express manifestation of that coming kingdom, whereof the expectation of the church had been defeated at the time of the former advent. If such a book was to be given, to conclude the canon, and serve the part of a prophecy to the Gentile church, leading in, and pointing directly, like all prophecy, to the grand restoration at the coming of the Lord; it is according to the analogy

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of all God's dealings, that it should be so disposed as to open now one part and now another, according to the successive judgments of his providence. And if this idea be true, we have the best reason to assign why there should be so much disagreement amongst the interpreters of this book. For, as it would have been bad husbandry to have given to Moses what fitted the times of Isaiah, or to Isaiah what suited the times of Daniel, or to Daniel what suited the times of the Baptist; so would it have been equally bad husbandry to have opened the prophecy, which respects the downfal of the Papacy to the church whilst suffering under Paganism; or that which respecteth the downfall of Infidelity to the church whilst suffering under the oppression of the Papacy; but rather to open unto each that which concerned its own trial, and in mercy to hide the various trials which were to follow, lest haply she might think them interminable, and lose heart altogether. Yet, as in the former prophets of the old dispensation, there is an infantine discernment, and as it were an embryo revelation of all the prophecy which was to follow, so ought there to be a system, and combination, and evenness of progress and end in this book, which was thus gradually to be opened as the church should stand in need of its consolation. And as, upon the eve of Messiah's former coming, there was the dispensation of a forerunner and a preparation; so upon the eve of his latter coming, there will be a dispensation of special preparation, and of a forerunner, which I think is signified in that prophetic voice announced under the sixth

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vial, "Behold I come," &c. It is enough for the confirmation of these views, to find that each of the three great oppressions of the church, the Pagan, the Papal, and the Infidel, was attended with a corresponding opening and understanding of that part of this book which severally concerns each, and of the corresponding Scriptures which breathe the promise of the like deliverances. And this I assert has been the case: during the first three centuries the Apocalypse was known and cherished in the church as the great assurance of the downfall of Paganism; during the sufferings of the Waldenses and Protestants, it was cherished as the ground of belief, that the Pope and Papal empire was the beast; and now it is beginning to be known from the same, that the Infidel antichrist, who is to take the other out of the way, is the great sign of, and shall himself be destroyed at, the coming of the Lord.

Philalethes.—You told me, in a former conversation, that you considered that the Apocalypse relates to Christendom alone, or, at least, to the fourth beast of Daniel; but are you not aware, that it has been contended that the Apocalypse goes farther back than the time in which the Prophet was writing, and relates to the other beasts of Daniel?

Anastasius.—In the first chapter of the Apocalypse we are distinctly told the subject of the book: John is desired to write down, first, "the things which he had seen;" and which, by the former verse, we know to have been the glorified person of our blessed Lord himself: secondly,

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"the things which are;" namely, those relating to the seven churches then existing in Asia: thirdly, "the things which shall be hereafter." It follows, therefore, that John was told nothing about what *had been*, and was past; and, indeed, a prophecy about what is past is absurd, for it ceases to be prophecy after the event has taken place, and becomes a history, which is a sufficient objection to the theory of the estimable author of "The Even-tide," to which I suppose you allude.

Philalethes.—On what grounds do you consider that the Apocalypse applies almost exclusively to the Gentile, and not to the Jewish church?

Anastasius.—First, because the only subject with which the Jewish church can have any concern, namely, her restoration, is fully disclosed in the Jewish Scriptures, without there being any *hiatus* to be supplied by this book. Secondly, because there could be no use in giving promises and encouragements to that church in a book which she would never receive as a revelation from God.

Aristo.—The Epistles to the seven churches of Asia, to whom the whole book of the Apocalypse is addressed, do shew that it was intended for the instruction and consolation of the Gentile, and not of the Jewish church. Upon the same grounds on which I conclude that Isaiah was inspired to be a witness to the Jewish church and nation, and believe that all the terms there used of Jerusalem, Zion, Judah, Israel, &c. are to be literally understood of them, and by right belong to them in the first intention, and will be certainly fulfilled

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of them, I conclude that the Apocalypse belongs to the Gentile church, and was given for her instruction and consolation, and will be all fulfilled in her. I conclude the former, because to them it is addressed; I conclude the latter for the same reason, because to them it is addressed. Will any one say that what was written to the Thessalonians was not intended for the Thessalonians? and will any one then say, that what was written to Gentile churches was not intended for them? To them certainly the Apocalypse was directed, and, through them, to all the churches of the Gentiles, not of that generation only, but to all that should arise in all parts of the world. From whence I conclude, as well as from *the emblematical character of the whole book*, that if Jewish names occur in it, as in the sealing of the Tribes, and in the new Jerusalem which comes down from heaven, they ought not to be understood literally, but emblematically, as Egypt, and Sodom, and Babylon are.

Crito.—The prophecies of Daniel relate respectively to the kingdoms of the world and to the church, in connection with the kingly and priestly offices of Christ, to whom it is the object of all prophecy to bear testimony. And as he was the Creator and Ruler before he became the Redeemer of the world, so the vision of the great image, which refers to his future universal sovereignty, and was revealed to Nebuchadnezzar, a *temporal sovereign*, has, in the order of narration, the precedence of those which relate to the church; the stone cut out without hands, smiting

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upon the feet and toes of the image, and afterwards as a mountain filling the whole earth, representing the temporal kingdom of Christ, first destroying, and then succeeding to, those empires which have been hitherto usurped by Satan, the prince of this world. In this vision also, the gold, the silver, and the brass, representing the territories which were peculiarly the seats of the first three empires, and afterwards formed the Eastern Roman Empire, are spoken of as distinct from, and co-existent with, the iron and the clay, which represent the territory of the fourth, or Western Roman Empire.

Philalethes.—But if the iron legs and fourth beast represent the Roman Empire, how can the stone be said to pound the gold, silver, and brass, which kingdoms have already passed away?

Anastasius.—This difficulty has been got over, by supposing the image to be symbolical of the *territories* of those empires, and not of the powers themselves, as Bishop Hurd says, vol. ii. p. 143, "the four kingdoms of Daniel form a prophetic geography, being considered in the eye of prophecy as co-existent and as still alive."

Sophron.—I agree with Sir I. and Bishop Newton, who also thought that territorial limits are represented.

Philalethes.—Do you then consider that the Apocalypse treats the various subjects it contains in the same order that they are arranged in Daniel?

Anastasius.—It is reasonable to conclude that it does, on the grounds which have been already

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stated; and the ablest men who have written upon it, have been of the same opinion. "I conceive Daniel," says Mede, "to be *Apocalypsis contracta,* and the Apocalypse, Daniel explicate, in that where both treat about the same subject; namely, what was revealed to Daniel concerning the fourth kingdom, but *summatim,* and in the gross, is shewn to St. John *particulatim,* with the distinction and order of the several facts and circumstances." Sir I. Newton, whom the infidel Gibbon acknowledged to be "the first of philosophers, and deeply skilled in critical and theological studies," says, that "the Apocalypse is written in the same style and language with the prophecies of Daniel, and hath the same relation to them, which they have to one another, so that all of them together make up but one complete prophecy," p. 254. Bishop Halifax says, "the first thing required in expounding the Apocalypse, was to settle with exactness the order and connection of the constituent parts; and that, not by the help of an arbitrary hypothesis, taken up at pleasure, but from principles existing in the work itself; the next step was *to distribute the several visions,* agreeably to this arrangement, *into different sets,* distinguished by the name of synchronisms," p. 324. Mr. Frere has wisely followed these authorities, and made them the basis of his "Structure."

Philalethes.—Has Mr. Frere confirmed his view by connecting his clauses and synchronical passages?

Anastasius.—Some had been pointed out by

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former commentators which did not favour one scheme much more than another: Mr. Frere has added very many more, which are illustrative of his own arrangement exclusively. The only two schemes worth noticing, are, 1st, that which presumes that within the period of the last seal, all the events symbolized by the seven trumpets must be included; and, likewise, that within the period of the last trumpet must be contained all the events symbolized by the seven vials. This is the scheme for the structure arising from internal evidence, which, with trifling variations, has been adopted by the majority of commentators. The 2d is that of Mr. Frere, which presumes that the visions contained in the Apocalypse are, like those of Daniel, parallel in respect to time; and relating in one line to one division of the last empire, in a second line to another division of that empire, and in a third line to the elect church of Christ; the two former descriptive of events which terminate in the destruction of all the kingdoms of this Roman earth, and the establishment of Christ's kingdom upon their ruins; the third line terminating synchronically with the others, in the elect church being united for ever to her Lord.

Sophron.—The chief objection to this latter scheme, as stated thus far, is, that it militates against what we must lay down as an Apocalyptic axiom, or first principle in the interpretation of the Apocalypse, namely, that the book with seven seals is a complete prophecy, needing no appendix or supplement, and that it necessarily includes

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within itself the whole of the Apocalyptic visions, from chap. vi. to the end.

Anastasius.—If the above axiom is to be considered as undoubted, I know not how it is to be got over. I, however, am inclined to doubt its accuracy, for it appears to me that there is no more reason to maintain that the vision of the vials necessarily succeeds, in the time of its fulfilment, the vision of the trumpets; and this latter, again, the vision of the seals; than to say that in Daniel the vision of the ram and goat must necessarily succeed the vision of the four beasts; and this in like manner the vision of the image: nor will a supposed retrocession of the last seal get rid of the difficulty. I should, on the contrary, expect directly the reverse; and that as the affairs of the eastern and western branches of the last empire had been made the subject of distinct visions and series of symbols in Daniel, they should be likewise subjects of different symbols in the Apocalypse. For as Lancaster says, p. 12, "when the matters require that they should be considered under another aspect, the strain of the symbols must change, and the scene of the vision alters; so that many symbols may be used to denote the same thing in different respects. Now there are placed such inward marks which belong to every part of a vision, that we may thereby discover how the matters of that vision are related to the rest; thus we find what is antecedent and consequent, or what is only collateral; and so it appears what visions and their parts synchronize, and what do not. By this method, what was before treated

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of succinctly, is enlarged upon, and more fully demonstrated. So that the Revelation is not wrote in the way of annalists, who, being content to reduce all matters to a chronological series, only relate chiefly what happens every year, without enlarging upon the intrigues or causes of the events, and omitting for the most part the consequences; but in the way of the more judicious historians, who endeavour to give a full account of every matter as they take it in hand, in order to make a complete system of the whole; interposing digressions, and then returning to the principal matter, by giving such hints and transitions as suffice to let us understand to what they belong, and how as to point of time they come in or end with the rest. Upon this account there are frequent transitions, wherein the prophet seems to cast his inspired sight upon different objects, which being thus seen one after another, the particles expressive thereof may seem to imply a posteriority in a matter which may be synchronical, and even may have its origin higher than that whose description preceded it in the account. And this is the method, not only of the most exact histories and discourses, but in a special manner, that of all the inspired writers, in whom the conjunctive particles do rather import that one passage comes to be related after another, than that it was really transacted after it. *(Vide Bishop of Sarum's Exp. 6th Art. Church of Eng.)*" Mr. Croly also, p. 41, considers the Seals, Trumpets, and Vials as parallel; and Dr. Tilloch denies the necessity of the

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trumpets being a division of the last seal. Under the first scheme, the commentators have been obliged to assign very different portions of time to each seal, greatly extending the term of the last in order to make room for the trumpets; thus, according to Bishop Newton, the first seal occupies the space of only about 28 years; and all who follow him give only about 325 years for the first six seals, whilst they make the seventh run from that time (death of Theodosius), to the end of the world; whereas, as Vitringa well observes, we should expect some sort of proportion with respect to the length of the visions; *oportet enim sit συμμετρια et proportio aliqua inter visa Sigelli Septimi, et præcedentium Sigillorum.* But these able commentators, Vitringa, Daubuz, Coceius, and many others, are of opinion that the seven trumpets are by no means to be included under the seventh seal, but constitute a new series of distinct visions. Vit. p. 319. *Largitur nobis vir cl. Tubicinia septem describere casus illustres et fata rerum futurarum non subordinata fatis sigillorum sed coordinata, quod dicunt, et magnam partem παραλληλα atque contemporanea, ac proinde Tubicinia novam inchoare rerum seriem.* p. 320. This opinion has been adopted by Mr. Frere in his structure. Will you, Crito, take the trouble to explain this scheme in detail to us?

Crito.—With great pleasure. But first let me remark, that the opening of the seven seals opened seven divisions of a period which reaches to the end of all things; the events of which periods are

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detailed in three parallel histories, which may, by various evidences, be shewn to form but *one* prophecy. The book sealed with seven seals, refers then indiscriminately to all these three histories, and forms a general introduction to them, because it embraces the whole of their periods: nor can any one portion of prophecy be said to *contain* any other, except in reference to its *including its time*. Thus, when it is said that the seventh seal (or the last cherubic voice of Rev. xv. 7, xvi. 1,) contains the seven vials, and that the seventh trumpet contains the seven thunders, the meaning is, that they respectively introduce the periods of these latter, which are *subdivisions* of their period. But the supposition that, *mechanically* and irrespectively of time, the seventh seal contains the seven trumpets, or the little opened book, while both these latter refer back to the times of the first seals, appears only to introduce intricacy and defect into the structure of the Apocalypse. The supposition entertained by some, that the book sealed with seven seals, consisted of seven distinct rolls, of which one was unrolled at the opening of each seal, and that the little opened book was the last of these rolls, is in every part of it, without any authority from the text itself, and tends to divert the mind from the simple meaning of the act of Christ's opening the seven seals, which seems to be only indicative of his having power as the prophet of his church to open to them, for their edification and support, the events of all future time, the number seven, implying totality or perfection.

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Difficulties must naturally be produced by partial interpretations of the Apocalypse, and any confusion of ideas which may have arisen relative to the connexion that exists between the seals and trumpets may probably have been caused by commentators not having first ascertained the universal symbolical meaning of the voice of the trumpet, and the voice of thunder; nor that of the cherubim themselves, whose voices are heard as thunder, and of the seven angels who sound the trumpets. Whence they have considered the act of sounding the trumpets as analogous to that of the opening of the seals, instead of understanding it to be, what it really is, the act of *communicating* by the church in heaven, to the Apostle John, *one* of the three parallel histories which had been revealed by Christ in the opening of the seals, and as analogous therefore to the similar communication made to St. John by the voices of the cherubim, which were heard as thunder.

The history of the Western Empire commences thus, (chap. vi. 1,) "And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four living creatures (or cherubim) saying come and see!" The same introduction of the opening of the seals, is to be considered as repeated in the history of the Eastern Empire, (chap. viii. 2. 7.) Thus, "And I saw when the Lamb opened one of the seals"—and "the first angel," being one of those "seven which stood before God," which is another definition of the cherubim or church in heaven) "sounded." Only the opening of each seal before

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the voices of the cherubim are heard having been already stated in giving the events of these seven periods in the history of the Western Empire, there is no occasion that the same should be actually repeated, though they must equally be understood as taking place before each of the voices of the trumpet angels are heard, which relate to *the same seven periods* in the history of the Eastern Empire; in the same manner as the supplementary history of chap. xv. xvi. must be understood, in an exact view of the Apocalypse, as being three times repeated, to complete each of its three parallel histories, though it is found but once actually introduced into its text.

The Church history is in like manner revealed by the opening of the seven seals, its whole time being the same; but not being divided into seven periods, as the history of the Empire is, it is communicated to St. John in a different form, viz. as a little opened book, which he, like the prophet Ezekiel, is commanded to eat, that he might bear witness of its contents "before many people and nations and tongues and kings."

The difficulties supposed to exist in the arrangement of the Apocalypse, considered as consisting of three parallel histories, appear, indeed, to arise from the application to this theory of a hypercriticism, which has no foundation in the prophecy itself, and which, instead of elucidating it, has a tendency to produce obscurity, by destroying its divine simplicity. I have here an abstract of Mr. Frere's arrangement, beginning at the fourth chapter, which, together with the

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fifth, is to be considered as prefatory to the whole, but principally to the vision of the seals.

Philalethes.—Why does Mr. Frere begin with the fourth chapter?

Crito.—He does not; but I omit the first three chapters because it is acknowledged, on all hands, that they are distinct from what follows, and that at chap. iv. begin "the things which shall be hereafter," which John was desired to "write."

Chap. IV. and V., he supposes prefatory to chapters VI. VII.; the whole containing the History of the Western Roman Empire, symbolized by the opening of seven seals.

Chap. VIII. IX. to X. 7, contain the History of the Eastern Roman Empire, declared by the voices of seven trumpets; Chap. VIII. 1—6. being prefatory.

Chap. X. 8—11. is prefatory to chap. XI. which contains a summary of the history of the Church, and which is more fully developed in the following chapters XII. XIII. and XIV. in details of three successive periods.

Mr. Frere considers chapters xv. and xvi. to contain a supplementary history, which is common to all the three preceding lines of history.

Chap. XVII. XVIII. XIX. 1—10, to contain the explanation of the Angel relative to the Western Roman Empire before revealed by the seals.

Chap. XIX. 11. to end, XX. XXI. 1—8, to contain the explanation of the Angel relative to the History of the Eastern Roman Empire before revealed by the Trumpets.

Chap. XXI. 9, to end, and XXII., to contain the explanation of the Angel relative to the History of the Church revealed before in the little open Book.

The commencement of these several distinct revelations, or contemporary histories of the Apocalypse, are sufficiently marked by their respective prefaces, and their several terminations are also shewn by certain notices in the text; these notices being the means by which the several parts are to be arranged, before any interpretation of it is attempted. The contemporary terminations of the first of the three main histories, and

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the three explanatory histories (xvii. to xix. 10,—xix. 11, to xxi. 8, and xxi. 9, to end) are marked by three pairs of texts; each of which, coupling together two of them, demonstrates the synchronical termination of all these four; or rather, as the second and third main histories are also otherwise shewn to terminate synchronically with the first main history, they prove the synchronical termination of all the six lines of history, of which the Apocalypse principally consists. And as there are no other such pairs of texts, (except one which belongs to the supplementary history, coupling in like manner its termination with the rest,) it is evident that their occurrence is not a circumstance without meaning. The corresponding texts, which mark the synchronical termination of the first explanatory history, and the third explanatory history, are as follows:

xix. 10.	xxii. 8, 9.
And *I fell* at his feet *to worship* him: and he said *unto me, see thou do it not: I am thy fellow-servant, and of thy brethren* that have the testimony of Jesus: worship God.	And I John saw these things and heard them; and when I had heard and seen, *I fell* down *to worship* before the feet of the angel which shewed me these things; then saith *he unto me, see thou do it not*, for *I am thy fellow-servant, and of thy brethren* the Prophets, and of them which keep the sayings of this book.

The second pair marks the synchronical termination of the second explanatory history, and the third explanatory history:

xxi. 6.	xxii. 13—17.
I am Alpha and Omega, the beginning and the end; I will give unto *him that is athirst* of the fountain *of the water of life freely.*	*I am Alpha and Omega, the beginning and the end,* the first and the last.—Let *him that is athirst* come: and whosoever will, let him take *of the waters of life freely.*

The explanation of the histories of both branches of the empire being thus shewn to terminate synchronically with the explanation of the history

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of the church, the synchronical termination of the main history of the Western Empire, of chap. vi. vii. with all three, would be equally shewn by its being connected with either of them; but that chosen is the explanation of the Eastern Empire, with which it is connected, by the following corresponding texts:

vii. 17.	xxi. 4.
And God shall wipe away all tears from their eyes.	And God shall wipe away all tears from their eyes.

Sophron.—The identity of these texts has been maintained by Mede, Vitringa, Woodhouse, Cuninghame, and others.

Crito.—Yes, it has. The supplementary history is also shewn to terminate synchronically with the explanation of the trumpets by the following texts:

xvi. 17.	xxi. 6.
It is done. γεγονε	*It is done.* γεγονε

So that, in the close of the Apocalypse, where the trumpet history is that chiefly referred to, as well as in the opening of it, where the whole revelation is addressed to the seven churches of Asia, a preference appears to be given to the Eastern branch of the Empire, which is, doubtless, owing to its containing, within its limits, the holy city Jerusalem, the future chief seat of the church, and metropolis of the millennial kingdom.

Besides the above pair of texts, which thus shew the synchronical termination of the first main history, or that of the Western Empire, (chaps. vi. vii.) and of the supplementary history, (chaps. xv. xvi.) with the three explanations given

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by the angel, these latter have one additional proof of synchronical termination peculiar to themselves, derived from the same text, confirming the truth of their several contents, occurring at the close of each, and being consequently *three times repeated.* For example,

Termination of the explanation of the history of the Western Empire.—"And he said unto me, *these are the true sayings* of God," XIX. 9.	Termination of the explanation of the history of the Eastern Empire.—"And he said unto me write, for *these words are true and faithful,*" XXI. 5.	Termination of the explanation of the history of the Church.—"And he said unto me, *these sayings are faithful and true,*" XXII. 6.

The method by which the main history of the Eastern Empire, and the main history of the church, are shewn to terminate synchronically with the main history of the Western Empire, is not by the occurrence of the same exact passages at the close of each, but the principle is still so far the same, that these synchronisms, like the former, are capable of being ascertained from the text alone, irrespectively of any interpretation of the book. Thus the main history of the Eastern Empire, communicated by the seven trumpets, is shewn to terminate synchronically with the main history of the Western Empire, by the same earthquake which immediately *precedes the seventh trumpet* (xi. 13,) being mentioned in the period opened by the sixth seal (vi. 12); and again, by the day of wrath, during which the vials of wrath are poured out upon the earth (xi. 15—19; xv. xvi.), being also similarly described (vii. 1—3), as that during which the earth is *hurt* by the four winds let loose to destroy; and there is this remarkable and

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appropriate variation to be observed in the mode of the announcement of the day of wrath, namely, that in the history of the kingdoms of this world (vi. 15—17), it is put into the mouth of "kings of the earth," and those subject to them; while in the church history (xi. 15—18), it is heard from the four and twenty elders, or the church in heaven.

The main prophecy announced by the trumpets, is also shewn to be brought to a termination at x. 7, by its analogy with the last prophecy of Daniel; for as this opens (Dan. x. 4—9,) with a manifestation of Christ to the eyes of the prophet; after which the prophecy itself, relating to the infidel antichrist, is communicated by the ministry of the angel Gabriel, and then, *at its close*, (Dan. xii. 5—7,) a second manifestation of Christ is made as entering into solemn covenant by oath, that the afflictions both of the Jewish and Gentile churches should not extend beyond certain periods; so the trumpet prophecy opens with a vision of the Lord Jesus Christ, as walking in the midst of the seven golden lampstands, (i. 10—18,) which vision more especially belongs to the Eastern Empire, being addressed, with the rest of the Apocalypse, to the seven churches in Asia. The main trumpet prophecy is subsequently communicated by the ministry of an angel, and closes (x. 5—7,) with a second revelation of Christ, "swearing by himself, because he could swear by no greater," that the permitted time of the oppression of his church under that apostate power, whose forehead is represented as inscribed with

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the name "Mystery, Babylon the Great," should continue no longer than to the sounding of the seventh trumpet. The mark, therefore, of the terminations of the main prophecies, is the glorious appearance of Christ *the second time* to the eyes of both the prophets, (Dan. xii. 5—7; Rev. x. 5—7,) assuring his church, by the solemnity of an oath, that he regards her afflictions, and sets bounds to their duration; and the analogy of the two prophecies is then completed by the respective explanations given by the interpreting angels, which, in that of Daniel, (x.—xii.) consists of chap. xii. 8, to the end, and in the trumpet prophecy, follows in its proper place at Rev. xix. 11.

The synchronism of the last period of the church history in brief, (which is part of the little opened book,) with the period of the seventh trumpet, is shewn, in a very remarkable manner, viz. by the sounding of this trumpet being announced in the church history (xi. 15), solely for the purpose of marking the synchronism; the artificial divisions of seals and trumpets being otherwise totally foreign to its character. And it may be further remarked, that the reason why, at this period of the church history, the seventh trumpet is said to sound, rather than the seventh seal to have been opened, which would equally have marked the agreement of time between the last seal, the last trumpet, and the last period in the little opened book, is derived from the connexion, which, throughout the Apocalypse, is closely maintained between the history of the Eastern Empire, and that of the church, in con-

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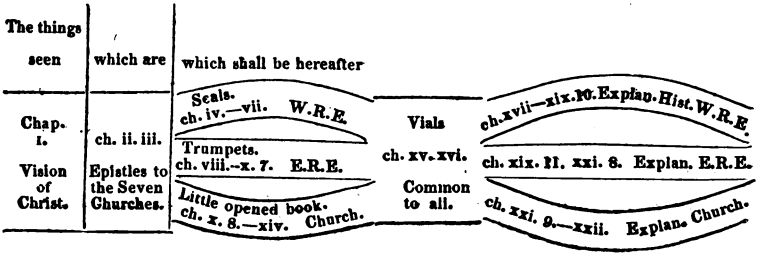
sequence of the holy city Jerusalem being situated in the Eastern Empire. It is evident also, that this synchronism could not be more appropriately notified in the *church history*, than by *the voice of the church in heaven*, which is every where the symbolical meaning of the voice of the Apocalyptic trumpets. After this announcement the synchronism is further confirmed by the mention of "the voices, and thunderings, and the earthquake," of the seventh vial, as occurring in xi. 19, and xvi. 17—21.

That the church history in detail, commencing at xii. is brought to a close with xiv. will appear by a comparison of the last verse of that chapter, which contains a description of the treading of the winepress of the wrath of God, with xix. 15, where we find the treading of the winepress to be the last event introductory to the millennium.

Thus the arrangement of the subjects of the Apocalypse has been established on the ground of its analogy with the prophecy of Daniel, and on that of the synchronical termination of its several histories, according to the terms of the proposition introduced by Mede, as derived from the evidence of the text alone, irrespectively of any interpretation of the book. This diagram shews the structure which I have endeavoured to explain.



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Valerius.—The correctness of this structure may be strengthened by other internal evidence, drawn from a totally different source than mere parallelisms of texts, and that is by reference to the various allusions which are made in many parts of the book to the Jewish *times* and *seasons*. To illustrate this, I beg you to refer to chap. xiv. and you will find the subjects on which it treats arranged in the natural order of the *seasons*, from which the figures are borrowed. The chapter opens with an account of 144,000 redeemed, who are, in ver. 4, called the *first fruits*; certain events are then described as taking place; after which, ver. 15, the *harvest* is announced, and immediately afterwards, at ver. 20, is the *vintage*; this *vintage* being mentioned again at xix. 15, ties these two passages together as equally descriptive of events, which are either identical, or to take place simultaneously. Again, in chap. xv. immediately after the *vintage*, the treading of which is every where used as the figure of wrath, the vials are poured out; ver. 8, the temple is filled with smoke from the glory of God; an allusion to that which occurred at the dedication of Solomon's temple (2 Chron. v. 3. 13, 14;) this was on the *first day* of the *feast of tabernacles*; chap. xxi. 6, the expression, "I will give unto him that is athirst of the fountain of the water of life freely," appears to contain an allusion to the *last day* of the feast of tabernacles, when the Jews drew water and poured it out round the altar, and chaunted Isa. xii. 3, "with joy shall ye draw water out of the wells of salvation;" which custom was counte-

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nanced by the Lord Jesus in John vii. 37, where it is said in the *last day*, the great day of the feast, "Jesus stood and cried, saying, if any man thirst, let him come unto me and drink; he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

Again, as the 144,000 are called, in xiv. 4, *first fruits*, and the great multitude which are mentioned in vii. 9, appear with "palms in their hands," which *palms* do not belong to the feast of *first fruits*, but of *tabernacles* or *ingathering*, it follows that the period described by chap. xiv. must occur between ver. 8 and 9 of vii. and the great palm-bearing multitude of vii. 9, are doubtless those who, having been gathered in at the harvest of xiv. 15, appear now celebrating the feast of ingathering or tabernacles. It also appears clearly indicated that the seven vials are poured out between the events symbolized by the *first* and *last* days of the feast of tabernacles, from comparing xvi. 1, where the vials are first to go forth, with chap. xv. 8, which points it out to be the first day of the feast; and xxi. 6, which declares that "it is done," and also that it is the last day of the feast. You will, perhaps, see it more clearly in the following table.

Chap. vi. 12.	. . . .	.	Fig-tree casts untimely figs—(compare Hag. ii. 18, 19,
vii. 1—8.	xiv. 4.	.	First Fruits. with Ezra iii. 8.—11.)
——	14.	.	Harvest.
——	17.	.	Vintage.
——	20.	xix. 15.	Treading wine-press. (Atonement.)
vii. 9.	xv. 8.	. .	1st Day Feast of Tabernacles.
— 17.	xxi. 6.	xxii. 17. .	Last Day Feast of Tabernacles.

Thraso.—Some commentators have taken it for granted that the trumpets are included under

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some of the seals. To me it appears just the reverse, and that the seals and the trumpets bear the appearance of being two distinct and diverse series of emblems, and that nothing short of an imperative necessity should induce us to attempt to unite them. The seals and trumpets are no doubt primarily intended to shew God's sovereignty over the powers of the world: that emperors and califs are but his servants or his scourges; and that the end of their appointment or permission is the advancement or chastisement of his people. For this purpose a brief series of the most striking events suffices; it being but a catalogue of the different "hammers," "battle-axes," and "weapons of war," of the Lord of Hosts: or the concise "*Mene, mene, tekel upharsin*" to the last of the Babylonians. Such being the intention of these two series, it does not appear that the right interpretation of them, with such demonstration as to carry conviction, was given till after the great prophetic period of 1260 had run out at the French revolution. But that the *church* might never be without her instruction and consolation, a revelation of those things which particularly concern the church is given in the Apocalypse, from chap. x. onwards, and the little book in the hand of the angel is said to be open, (never having been sealed to the church,) and, by those who have studied this open book, the affairs of the church may have been always understood, and by the light reflected hence in the enlightened periods of the church, the saints have understood those secular transactions which affected themselves, through the in-

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strumentality of the world; whence it comes to pass, that there always has been a competent witness to the truth in every age. The seals are clearly in consecutive order, and on the opening of the seventh there is silence in heaven, which may perhaps indicate that judgment ceases in the Western Empire under the seals, while it is still going on in the Eastern under the trumpets. All the seven angels are then seen at *once*; their trumpets are *all* given them, and they *all* stand prepared to sound; this appears more like the declaration of past, than of future events. But before a note is blown, the incense and prayers of saints ascend before God out of the hand of the angel, ("for all this will I be enquired of by thee,") not to be an efficient cause of bringing down the angels of wrath, but to prepare the saints themselves for understanding the revelation of God's judgments, now about to be made; and the time of this revelation was either the time of the earthquake of the French revolution, or some time subsequent thereto. The division of the empire into eastern and western; the diverse circumstances attending their ecclesiastical and civil affairs; their distinct languages and customs; and their separate historians, and manner of treating history, would all combine to make it, *humanly* speaking, impossible to give a clear view of their several revolutions under one series of emblems. And when I compare the two series of the seals and the trumpets, I find internal evidence to satisfy me that they do not relate to the same portion of the world, but that the seals relate to the western, and the trum-

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pets to the eastern portion. *Under the seals the fourth part of men are smitten; under the trumpets the third;* for which I know of no good reason, except the division of the Roman Empire into corresponding parts. Moreover, the very emblem of the seal and writings, addressed to the eye, appears to agree with the usages of the west, in the same exclusive manner as the trumpet, addressed to the ear, proclaims its eastern application. In the west, all important events have been regulated and fixed by bond and seal, from the Conscript Fathers of old Rome down to the Papal bull, and from the feudal charter down to the modern bond or lease. All the great questions of the west are decided by statute or genealogical chart, and fixed by treaty or public record: our quarrels are appeased by remonstrance, or, in the last resort, a declaration of war precedes the hostile invasion: our armies place their strength in infantry; and each band rallies round its own conspicuous standard. The seal also, in other parts of the book, as chaps. xiii. and xiv., is exclusively applied, by all commentators, I believe, to a people of the west. The trumpet is, in all respects, of a character distinct from this. It always conveys an eastern and Moorish idea: it carries with it defiance, and seems to recognize no law but force: it is the appropriate instrument of cavalry; the rallying sound of a scattered plundering troop; symbolizing the wrath of God and the day of doom. A distinction, similar to that which seems to be intended in the Apocalypse between the seal and the trumpet, is found between the standard

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and the trumpet, in those discursive prophecies which relate to the *latter* time. When the great trumpet is blown for them that are ready to perish in the land of Assyria, the standard, or ensign, is lifted up on the mountain, to which the Gentiles shall seek, and whose rest shall be glorious. In Livy, Sallust, and Terence, *inferre signa* is the common phrase for making an attack; as sounding an alarm, is the oriental signal of battle. Many similar analogies and illustrations will suggest themselves to you in pursuing this train of investigation; and I think the time is not distant, when able men will direct their attention to the strengthening Mr. Frere's system, by all collateral arguments; for I am persuaded, that though it may have some weak points and minor inaccuracies, yet, in the main, it has such firm foundation, that it will stand; and these flaws will be repaired, either by himself, or by some one following the same general plan.

Crito.—An obscurity has hitherto rested on the book of the Apocalypse, because it has not been sufficiently considered that its visions are to be interpreted on the same principle as those of Daniel, in all of which, as contained in chap. ii. vii. viii. and xi., we find that the descriptions of the great empires of the world are repeated, obviously with the intent that each of them may form a complete chronological prophetic history, commencing from the time then present. Admit only that the Apocalypse is equally perfect, and no ambiguity will remain in the interpretation of any part of it. For instance, with respect to

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the true meaning of the first verse of its eighth chapter, believe that one vision begins with its beginning at the opening of the first seal, Rev. vi. 1, and is chronologically continued till it ends with its ending in the representation of the palm-bearing multitude celebrating the feast of tabernacles, and eternally refreshed with the "living fountains of water," as described in the conclusion of chap. vii., and you will then see, that at the first verse of chap. viii. you must necessarily begin a new vision, from the same time as that of the first seal. The expression, "when the seventh seal had been opened," can then be understood in no other sense than as referring to the whole of the preceding series of the seals, and as equivalent to the expression, *when the last of the seals had been opened,* or *when the first series of visions was completed;* and the silence which follows can also be understood in no other way than as a pause in the *celestial exhibition,* preceding the introduction of a new series of visions commencing from the earliest times. Nothing then will be farther required, than that a satisfactory reason should be given why the act of the opening of the seventh seal should be no where mentioned in the Apocalypse in its chronological place, and in the usual connexion of the mention of the opening of a seal, viz. as introducing the events of its period.

Philalethes.—What explanation can be given of a circumstance apparently so extraordinary?

Crito.—The vindication of this view of the subject is found in the circumstance that the three

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parallel histories, of which the Apocalypse is supposed to consist, are united in the last period; hence the seventh seal and seventh trumpet are identical, and it is the very perfection and uniformity of the Apocalypse, which forbids that the opening of a seal should be mentioned in its chronological place without being followed by the events of that seal, and which also forbids that the events of the seventh trumpet should be introduced before those of the first six trumpets have been given, which prevents the announcement of the opening of the seventh seal where it chronologically occurs, viz. at the first verse of the seventh chapter, immediately after the day of wrath has been announced: the true place of its announcement, thus deferred, ought then to be in chap. xi. 15, which would read thus—And when he had opened the seventh seal, and the seventh angel had sounded, there were voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, &c. and the day of wrath is come;—but a construction so plain and unequivocal would have dissipated all that obscurity designed to be maintained by its symbolical language, and the apparent intricacy of its construction, until it should be gradually opened to the enquiries of the church, to be *fully* revealed only at that fit time when its revelation should answer those purposes for which the great Prophet of his church originally designed it.

Sophron.—After all that has been said, I still prefer the scheme of the Apocalypse contained in the works of Archbishop Woodhouse, and Mr.

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Cuninghame: but as Mr. Cuninghame has lately published a Critical Examination of the Scheme of Mr. Frere, and has expressed his willingness, if Mr. Irving or Mr. Frere will answer his book, either to reply, or to confess himself mistaken, I am willing to rest my own ultimate decision on the same grounds.

Philalethes.—Still you have told me nothing about the SYMBOLS, so that the interpretation of the book, even if the arrangement be correct, is as much sealed to me as ever.

Anastasius.—Although the arrangement of the Apocalypse, from internal evidence, does not enable us to interpret it, yet it is an indispensable preliminary to any attempt at sound interpretation. No explanation is worth attending to that does not commence with this; nor has any one, since the time of Mede, doubted that this was the proper foundation. For want of this foundation, every writer's application of historical facts to the various symbols, seems nearly equally tenable; and any Emperor is made to fit any seal, or any trumpet, according to the ingenuity of the writer. Whereas Bishop Halifax justly observes, that "the very nature of synchronisms requires that, in looking out for facts to answer them, our search be restrained to particular periods of time, beyond and out of which we are not at liberty to recede," p. 324. Thus again Bishop Hurd; "the knowledge of this order is a great restraint on the fancy of an expositor, who is not now at liberty to apply the prophecies to events of any time to which they appear to suit, but to events only falling

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within that time to which they belong in the course of this predetermined method. And if to this restriction, which is of itself considerable, we add another, which arises from the necessity of applying not one but many prophecies, that are thus shewn to synchronise with each other to the same time, we can hardly conceive how an interpretation should keep clear of these impediments, and make its way through so many interfering checks, unless it be the true one." Vol. ii. p. 130.

Philalethes.—How do you prove that the language of the prophecies of Daniel and John are symbolical?

Anastasius.—That language must be symbolical which, being taken from material objects, expresses things incompatible with the acknowledged properties of those bodies; as for example, where it is said that stars fall to the earth; for since the stars are larger than the earth they cannot literally fall to it. In the Apocalypse, chap. i. 1, it is said, that God *signified* the revelation or discovery of Jesus Christ; the word εσημανεν meaning to express by signs or symbols.

Philalethes.—Are there any fixed rules for the interpretation of symbols?

Anastasius.—Undoubtedly symbolic language, as Bishop Hurd says, "is constructed on such principles as make it the subject of just criticism and rational interpretation. The prophetic style was constructed on the symbolic principles of the hieroglyphics, which were not vague uncertain things, but fixed and constant analogies, deter-

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minable in their own nature, or from the steady use that was made of them; and a language formed on such principles, may be reasonably interpreted upon them." If you have any doubts upon this subject, you can consult at your leisure the Bishop's Sermon IX., and also Warburton Div: Leg., vol. ii., and Johnston of Holywood. It is remarkable, that within these few years a great light has burst in upon our literati respecting the Egyptian hieroglyphics, who are now able to read those hitherto unknown inscriptions. The labours of Dr. Young, MM. Champollion, Banks, Salt, and others, have shewn us that they are written with a Phonetic alphabet, such as there is good ground for supposing the Hebrew itself was originally. Some light may hence arise on our knowledge of symbols.

Basilicus.—In Luke xxi. 25, there is a key by which you may safely and clearly explain any symbols in scripture; and that is by interpreting the figure by the plain declaration, and not by straining the plain declaration to make it agree with the figure. We have, for an example of this rule, signs spoken of in this verse as to take place in the sun, moon, and stars; this may mean either literally those material luminaries themselves; or some other things of which they are only symbols: but when we read further, we find that there is also distress of *nations upon the earth* with perplexity; we can have no doubt that the latter is literal, and the former figurative. We know from the words of our Lord himself, in Rev. i. 20, that the stars are symbols of ministers

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of churches; and the moon therefore, being a homogeneous symbol with stars, must represent ecclesiastical rulers and establishments. It is amongst these then that we must look for the signs which are here foretold. In the same manner we learn that the sea, and the waves roaring, represent tumultuous assemblies of the people.

Valerius.—We learn from Gen. xxxvii. 9, 10, that the sun, moon, and eleven stars, which made obeisance to Joseph were immediately interpreted by Jacob to be symbolical of himself, Rachel, and his other eleven sons.

Anastasius.—Mede is therefore fully justified in saying that "Heavens mean *Regnum Politicum*; Sun, Secular Government; Moon, Ecclesiastical Government; Stars, Ministers of Religion," p. 449; and again, "the Heaven of this political world is the Sovereign part thereof, whose host and stars are the powers ruling that world. In the highest place Gods, or Idols; next Kings, Princes, Magistrates, &c., and other such lights shining in that firmament. The earth is the Peasantry, or *vulgus hominum*, together with the terrestrial creatures serving the use of man," p. 615. I find, upon referring to other commentators, that the following all agree that "heavens" is the symbol for the higher places of the political universe; Dr. H. More's Mystery of Godliness, Daubuz, Lancaster, Sykes, Dr. Wall, Vitringa, Lowth, Owen, Dean of Christ's Church, and Warburton. And Sir Isaac Newton says, "in sacred prophecy, which regards not single persons, the sun is put

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for the whole species and race of kings." On Apoc. p. 17. Hence to "ascend into heaven," must be, as Dr. Goodwin expresses it, "to obtain new power and glory;" and Daubuz says, "to ascend into heaven" is to obtain rule and dominion. That "the sea, and the waves roaring," mean tumultuous assemblies of the people, and the sea by itself, the mass of the people, is manifest from many passages. In Isaiah lx. the Jewish church is addressed as at the time of her restoration, and it is said to her, "the abundance of *the sea* shall be converted unto thee, the forces of the Gentiles shall come unto thee," ver. 5.; again, in chap. xvii. 12, 13, "Woe to the multitude of many *people*, which make a noise like the noise of the *seas*; and to the rushing of *nations*, that make a rushing like the rushing of *mighty waters*; the *nations* shall rush like the rushing of *many waters*." Again, in viii. 7, "Behold the Lord bringing upon them the *waters of the rivers* strong and many, even the king of Assyria, and all his glory," meaning his army. "As the *sun* and the *moon*, the *stars* and the *sea*, are symbolical expressions, to annex a dissimilar interpretation to the word *earth* would be to incur the charge of inconsistency." *Illustrations of Prophecy*, p. 539. The earth seems to be generally put for that over which the heavens do rule, but if there be any distinction between it and the sea, it is that the former represents people in a quiet, and the latter in a disturbed state. Thus *earthquake* must mean, as Sir I. Newton observes, p. 17, "the shaking of kingdoms so as to overthrow them;"

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and Jurieu says, "it is known by all who are versed in the prophets, that in the prophetic style an *earthquake* signifies a great commotion of nations." Vol. ii. p. 261. See also Lancaster, and Vitringa, *in voc.* σεισμος.

Valerius.—In order to obtain a right key to the symbols, we must look to their roots rather than to their single meaning in detached places; and we shall find, that wherever there is a figure expressive of one principle, or one set of men under the influence of that principle, there is also a corresponding figure or symbol representing the opposite character: for example, we have the lion of the tribe of Judah, and the lion walking about seeking whom he may devour; the soft water of Shiloh, or the fountains of living waters, and the sea and the waves roaring, or raging waves of the sea, Jude 13. The star of Jacob, and wandering stars; the tree of life, and trees without fruit, &c. &c. Thus the same key which will unlock the symbols of one part of prophecy, will unlock those of all.

Philalethes.—Authors, in Symbolical Dictionaries, frequently give an explanation of a symbol taken exclusively from the Apocalypse, which is arguing in a circle, and taking for granted the very point in question.

Anastasius.—Undoubtedly it is; but it is very easy to find out the true meaning of symbols by the Old Testament Scriptures. Lancaster's Dictionary, and Jones's Figurative Language, are useful aids for that purpose.

Philalethes.—In what period of prophetic time

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marked in the Apocalypse do you consider we are now?

Anastasius.—From as careful a review as I have been enabled to take of the various opinions advanced by different commentators, the preponderance of argument seems to me to lay on the side of those who consider that the first vial was poured out at the French Revolution; that we are now living under the sixth; and that we may look hourly for the seventh and last, if, indeed, the first drop has not already fallen in the landing of the English army in Portugal.

Philalethes.—I will not impose so long a task upon you, as to request an explanation of all that part of the Apocalypse, of which the structure has been given, but I should like much to have an interpretation of the vials.

Anastasius.—Whiston says, prop. 15, "The six first seals, and the six first trumpets, are all over before the end of the 1260 years of Antichrist's reign; and the seventh trumpet, or seven vials contained in it, follow immediately after that time, and are cotemporary with the first ages of our Saviour's kingdom, succeeding to it." In this the best modern commentators agree, to whose works I must refer you, and assume, without waiting now to prove it, that the first vial is the commencement of the French Revolution; for as the city of Jericho fell after seven times sounding a trumpet, which seventh time of sounding was made up of seven blasts, so does it appear that the great oppressing city of these days is to fall at the sound of the seventh trumpet, which is made up of the seven

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blasts of the thunders or vials. "The first angel poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, even them which worshipped his image." The principal symbol to consider in this verse is the "sore." A "sore" is used by Isaiah, i. 6, as expressive of the total moral corruption of the whole mass of the Jewish nation; and nothing can be conceived more appropriate, when we call to mind, that a sore breaking out upon any part of the human body, is merely a symptom or proof that the whole blood and general system is in an unhealthy state. This is truly descriptive of the state of the French nation, nobles, clergy, and people, for a considerable time previous to, and particularly at the period of the French Revolution. Frivolity, profligacy, and infidelity, pervaded every part of the population. The details of the private lives of the court and nobles during the reigns of Louis XIV. XV. and the regency of the Duke of Orleans, surpass in licentiousness and cruelty any thing that has ever taken place since the days of the Roman Emperors. The sore of infidelity is still seen upon the Papal nations, the Protestant subjects of which are fully as deeply tainted with that moral plague as their Popish countrymen. No person is free from being influenced, more or less, by the predominant spirit of the times in which he lives; and let every Christian man seriously examine how far the spirit of infidelity has infected himself; how far he believes God simply on his word, or endeavours to explain it away, and especially, on the great hope of the

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church in all ages, the coming of the Lord to cast Satan out of the earth.

"The second angel poured out his vial upon the sea, and it became as the blood of a corpse; and every living soul died in the sea." We have seen that the term "sea" is used in other parts of Scripture to express the people; when it is used in connection with the term *earth*, the latter seems to signify the body of the people in a state of rest and quiet, or at least under settled regular governance: the former, the same people after they are thrown into a state of agitation and anarchy, by an earthquake, or political revolution; and the effect of this vial is, that the sea becomes not blood merely, but as the blood of a corpse. Now the blood of a corpse is *cold blood*. There is this peculiarity about the French Revolution, namely, that in other revolutions, the greater part of the persons who died, perished in the civil wars, which accompanied them; but in this revolution, very few persons, comparatively, lost their lives in battle; for, except in the province of La Vendée, there was no civil war, whilst hundreds of thousands were butchered in *cold blood* by the hands of the executioners.

"And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood: and I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus; for they have shed the blood of saints, and prophets, and thou hast given them blood to drink, for they are worthy: and I heard another out of the

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altar say, Even so, Lord God of Hosts, true and righteous are thy judgments." Here, then, we observe, that the rivers and fountains of waters mean persons, because it is declared of them that they have shed blood, &c. We learn from Isa. lv. 1, and Ezek. xlvii. and other places, that "waters" signify the doctrines and ordinances of religion; and the rivers and fountains of these must consequently be the clergy who dispense them, the well-heads and sources of the apostacy. They are said to become blood, and in fact the whole order was extirpated. Barruel, speaking of the sufferings of the French clergy at this period, says, *Cent trente huit Eveques ou Archevéques; soixante quatre mille Curés ou Vicaires, condamnés à quitter leur sieges, leur paroisses, ou bien à prononcer le serment du parjure, et de l'apostasie; tous les ecclesiastiques, tous les religieux de l'un et l'autre sexe, chassès de leur asiles; les temples du Seigneur changés en vastes prisons pour ses ministres; trois cent de ses prétres massacrés dans l'espace d'un jour dans une seule ville; tous les autres pasteurs immolés ou chassés de leur patrie, et cherchant à travers mille dangers quelque réfuge auprès des nations etrangéres; tel est le spectacle que la revolution Françoise vient de donner au monde.* Whatever commiseration might be shewn to these individuals, it must not be forgotten, that considering the Popish clergy as *one body*, they were the inventors and executors of all the atrocities of the Inquisition; the bloody tortures inflicted through a succession of ages on the Waldenses, on the Jews, and subsequently on Protestants: it was the

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Popish clergy that " shed the blood of saints and prophets;" and God, in his righteous retribution, " gave them," in their turn, " blood to drink." Without taking any other accounts but the authentic records told by themselves, it is perfectly clear that the Popish clergy have bathed their hands in more human blood than the Carthagenians, the South Americans, Indians, or the priests of any other idolatry which has been ever heard of. See the accounts of the Inquisition in Spain, Portugal, Goa, Low Countries, La Vallée, Germany, and Mexico. In Spain alone, the original documents, published by Llorente, Secretary to the Inquisition, show, that from its establishment, to the beginning of the French Revolution, 34,658 human beings were burned alive. If the crimes of men merit Divine punishment, what did not the Popish priests deserve?

" And the fourth angel poured out his vial upon the sun, and power was given him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God which had power over these plagues, yet they repented not, to give him glory." The pouring out of a vial is generally an expression for some evil befalling the persons on whom it is poured; but here it says, that the consequence of its effusion was the conferring of power. This would suggest that the power given was a power of doing evil. We have seen that the sun is the emblem of the temporal sovereignty: this was destroyed in the person of the unfortunate Louis XVI., but was revived in that of Bonaparte, who perfected the most rigorous

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and efficient military tyranny which had existed for many centuries, by means of which he marched triumphant into the capital of every continental kingdom. Yet the calamities of war, the scorching which the men of the Popish states received from this burning sun, produced no moral or religious reformation: they did not turn to the God who sent these plagues; they have not repented, nor given Him glory. The conduct of England, during the life-time of George III., was very different. She did, repeatedly, turn unto the Lord, in solemn national fastings and prayers; and at the conclusion of the peace, all the nations of Europe celebrated public thanksgivings: no thanksgivings have, however, been offered for its continuance.

"And the fifth angel poured out his vial upon the throne of the beast; and his kingdom was full of darkness: and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, yet repented not of their deeds." The beast is the symbol used by Daniel for each of the powers which have in succession oppressed the church of Christ, of which the Roman is the last. The Emperor of Austria was also Emperor of the Most Holy Roman Empire. This title was wrenched from him by the French armies, and transferred to the Emperor of the French, by his assuming the title of King of Rome. But the symbol may be equally applied to the subsequent destruction of Bonaparte's dynasty, as it is by Mr. Irving, Vol. i. p. 229.

"The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was

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dried up, that the way of the kings of the East might be prepared." Two explanations of this vial may be given. If the river Euphrates be considered symbolical, and part of the symbolical Babylon, it must here be taken to have the same reference in the figure which it had in reality. The river constituted both the support and the defence of the city. That which constitutes the support and the defence of the Papal Babylon is her temporal possessions, worldly rank, tythes, property, power, &c. When the river was dried up the city fell. If the revenues were taken from the Antichristian church she would fall: and great part of the possessions of the church was taken from her at the period of the French Revolution, which blow is the severest she has felt, and that alone which prevents her acting at present with all the violence which she has shown in past times. But as the word Euphrates is used in another part of this book, chap. ix. 14, where it is clearly to be taken literally, it seems more probable that we ought to take it literally here also; and in this case we must consider it as the symbol of the Mahommedan power, which was used as the scourge of the apostacy of the Eastern branch of the Empire, as the French infidel power was used as the punisher of the apostacy of the Western branch. This vial then is poured out on the Turkish Empire. "The kings of the East," or "of the sun-rising," are generally considered, and apparently with reason, to signify the restored Israel, whose return is to be prepared by the drying up of the Turkish power.

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" And I saw three unclean spirits, like frogs, out of the mouths of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet: for they are the spirits of demons, doing wonders, which go forth upon the kings of the whole empire, to gather them to the war of the day, the great day, of the God of Hosts. (Behold I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame;) and they gathered them together into the place called in the Hebrew tongue Armageddon."

Philalethes.—I see you have not followed the authorized version in this passage.

Anastasius.—The alterations are trivial, and you will find sufficient reason for them by consulting Thurston, and Tilloch. From Isa. xxvii. 1, and Rev. xx. 2, we know that the Dragon is the Devil, " the God of this World," " the Prince of the power of the Air." As there is more than one beast mentioned in this book, it is not easy to shew which is the beast here intended, but it is fair to conclude that it is the same power as that on whose throne the fifth vial is poured. The false prophet is probably the Papacy. That these spirits are principles, seems obvious; and the wonder which each is endeavouring to work, is to still and quiet this earth, which has been thrown into such great confusion by the previous vials. The Spirit from Satan goes forth in unsanctified knowledge, infidelity, unnatural affections, untamed passions, resistance to constituted authorities, contempt of ancient institutions, and aiming

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at introducing a millennium of blessedness, by the march of mind, and reformation of civil and ecclesiastical governments. The spirit from the beast goes forth in rivetting the bands of despotism, increasing standing armies, oppressing more heavily the people, refusing them an equality of political privileges, and endeavouring to check their intellectual advancement. The spirit from the false prophet goes forth in re-establishing his superstitions and idolatries, which had been overthrown; in multiplying his priests, monks, Jesuits, and other emissaries; restoring his blood-thirsty inquisition; and separating his tribunals from the control of the civil magistrate. Each of these, by their several systems, thinks that, if he could succeed, he would say, "Peace, be still," to the troubled earth; instead of which they are only preparing to gather the kings of the whole empire together, in one great and tremendous and final conflict. It is to be observed, that the original expression, which is rendered in our version "working miracles," is rather "doing wonders;" σημειον signifies an uncommon event, not contrary to the ordinary laws of divine providence; where any thing contrary to those ordinary laws is intended, the word made use of is τερατα. See a Dissertation of Erkhard in Thesaurus Theologico —Philologus, vol. ii.

Philalethes.—Has the effect of one vial completely ceased before another is poured out?

Anastasius.—Not necessarily so by any expressions in the text; and we see that the same state of things exists now, though in a minor degree, which

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existed at the beginning of, and all throughout, the French Revolution. The sore is still to be perceived on the inhabitants of the earth which marks the moral corruption of the whole body.

Philalethes.—When may we expect the seventh vial?

Anastasius.—It is impossible to answer that question before the time shall arive; but we have lately had remarkable light thrown upon its interpretation by very unexpected commentators. "And the seventh angel poured out his vial into the air." That the air is a symbol of something that is universal, has been concluded by all writers; and it appears that under the effusion of this seventh vial, that war must take place, to which the three unclean spirits are said, in the preceding verses, to be gathering the kings of the whole empire. Nothing can give a clearer explanation of the whole than the following passage in the speech of Mr. Canning upon the sending of the British troops to Portugal, delivered on Dec. 12, 1826. "I dread it, (war) from an apprehension of the *tremendous consequences* which might arise from any hostilities in which we might now be engaged. Some years ago, in the discussion of the negociations respecting the French War against Spain, I took the liberty of adverting to this topic. I then stated that the position of this country, in the present state of the world, was one of neutrality, not only between contending nations, but between *conflicting principles;* and that it was by neutrality alone that we could maintain that balance, the preservation of which I believed to

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be essential to the welfare of mankind. I then said, that I feared that the *next war which should be kindled in Europe, would be a war not so much of armies, as of* OPINIONS. Not four years have elapsed, and behold my apprehension realised. It is, to be sure, within narrow limits, that this *war of opinion* is at present confined; but it is a *war of opinion*, that Spain, (whether as government or as nation), is now waging against Portugal; if into that war this country shall be compelled to enter, we shall enter into it with a sincere and anxious desire to mitigate rather than exasperate; and to mingle only in the conflict of arms, not in the *more fatal conflict of opinions.* But I much fear that this country, (however earnestly she may endeavour to avoid it,) could not, in such case, avoid seeing ranked under her banners all the restless and dissatisfied of any nation with which she might come in conflict. It is the contemplation of this new power in any future war, which excites my most anxious apprehension. The situation of England, amidst *the struggle of political opinions which agitates more or less sensibly different countries of the world,* may be compared to that of the ruler of the *winds*, as described by the poet:

> ——— ——— 'Celsâ sedet Æolus arce,
> Sceptra tenens; mollitque *animos* et temperat *iras;*
> Ni faciat, maria ac terras cœlumque profundum
> Quippe ferant rapidi secum, verrantque per *auras.*'

The consequence of *letting loose the passions*, at present chained and confined, would be to pro-

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duce *a scene of desolation which no man can contemplate without horror.*"—Such being the sentiments of the most consummate statesman in Europe, of the effects likely to be produced by the next *war*, in the development of which sentiments, he makes use of the terms "*winds*" and "*air*," as figures for *conflicting principles* and *struggling opinions*, we cannot have a more perfect explanation of the events to be expected under the seventh vial than that which is afforded in the speech of Mr. Canning.

This also throws considerable light upon another passage, namely, chap. vii. 1, where the messengers of the Most High are commanded to restrain the *winds*, whilst some people, symbolized by the twelve tribes of Israel, are preserved. Archdeacon Woodhouse, in his Notes on this chapter, cites, in illustration of it, the very same passage from Virgil, that Mr. Canning, in the extract to which I have referred, repeated as so strikingly descriptive of the nature of the approaching war. The bad principles referred to as producing such tremendous effects under the seventh vial, were in existence, as we have seen, from the commencement of the first, and they deluged the whole Apocalyptic earth, with the exception of England, which nation was alone preserved. They existed indeed in this country, as the "Corresponding Societies" and State Trials of the time abundantly prove; but they were restrained; they were not allowed to break loose; and this gives considerable force to the suggestion of Mr. Frere, that the 144,000 sealed ones are the symbol of that

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Protestant nation which was so preserved, which was the first to break off from the idolatries of the papacy, and which is not defiled with that woman clothed in scarlet. Speaking of that very time, namely, the beginning of the French Revolution, Mr. Burke makes use of the same figure of *air*, to express the principle then afloat. "When I see the *spirit of liberty* in action, I see a strong *principle* at work—the *wild gas*, the *fixed air* is plainly broke loose," &c. That acute political writer, Mr. Cobbet, also, in commenting upon the above-quoted speech of Mr. Canning, says, that the very same principles to which he there alludes had been in operation at the beginning of the Revolutionary war.

Philalethes.—A reference to the DATES would surely determine the meaning of the SYMBOLS with perfect accuracy.

Anastasius.—Certainly it would, if we knew, *first*, what kind of Chronology to use; *secondly*, if we could be certain that that Chronology was correct; and *thirdly*, if we could ascertain the proper points from whence to commence our reckoning.

Philalethes.—What do you mean by kind of chronology?

Anastasius.—The chronology which is now in universal use throughout Christendom, dates either from the supposed time of the birth of our Lord, or from that of the creation of the world. But still the question is undecided how many years have elapsed since either of those events. With respect to the former, it was not thought of being fixed

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till about 527 years after it took place; and with respect to the latter, Strauchius, in his Breviarium Chronologicum, gives a list of 23 authorities, all differing from each other as to the age of the globe. Attempts have been made to ascertain this from astronomical calculations, and these Dr. Kennedy asserts, p. 140, have in every instance coincided with the dates given in the Hebrew Bibles; and he adds, that he has not been "able to discover one single various reading in that multitude of numeral words and letters, which constitute the scriptural series of years, from the creation to the burning of the first temple by the Babylonians; the Jewish Hebrew text has never been corrupted in the article of chronology, either by Jew or Pagan, either by chance or design." It is to be observed also, that in the Scriptures themselves, no event is ever dated by reference to the creation, or to the birth of our Lord. Sir Isaac Newton, after mentioning the various days on which different remarkable events in the history of the church were celebrated by the early Christians, adds, "neither was there any certain tradition about the years of Christ; for the first Christians make Christ to have preached but one year, or at most two; neither is there any greater certainty in the opinions about the time of his birth; therefore, relating to these things, there is no tradition worth considering;" Obs. on Dan. p. 145: he therefore proceeds to settle that epoch upon other grounds, and establishes the fact as it is now generally received. The next difficulty which arises, is one which would not be removed by the most exact

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chronology, and that is the uncertainty of knowing whence to commence the reckoning; but this is a difficulty which has been gradually diminishing in every succeeding age of the church, because there are only a limited number of events from which we can set out as starting points.

Philalethes.—Will you be so good as to mention some of these points?

Anastasius.—The first to which I will direct your attention, is also the first in order, namely, that of Dan. vii. 25, where it is said that the saints shall be delivered into the hands of the little horn, "until a time, times, and the dividing of time." I do not stop to shew, that the power signified under the emblem of this little horn is the papacy; but taking that for granted, we have still to inquire from history, whether at any time the saints were delivered into his hands, and when that fact took place. For persons to be delivered, or given over, into the hands of any one, it is a pre-requisite that they should be first in the hands of him who gives them over. A seizure, or unlawful assumption of them, does not justify the use of the expression, that they are *delivered* or *given over* into the hands of him who so gets possession of them; and therefore this is conclusive against our dating the period in question from the time when any Pope assumed such power, title, or dignity of himself, unless the saints were given into his hands by some other who was in possession of them. Now, no one could be in possession of the saints of God, but their lawful Governor, the Roman Emperor; the head of the

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last beast which was ever to oppress them; and we do accordingly find extant an edict of Justinian's, by which he makes over to the Pope all persons as heretics, who should differ from his own and the Pope's faith. This, Dr. Cressener justly observes, "was the first beginning of that tyrannizing power in the Roman Church, which made the world to conform to all its arbitrary decrees, and to worship it with a blind obedience to all its most unreasonable counsels." Dem. of Apoc. p. 306. This delivering over of those who refused to subscribe to the Emperor, and the Pope's faith into the hands of the Pope, to be judged, and if condemned, to be treated as heretics, took place, as you will find in the Popish authority, Cardinal Baronius, and in Gibbon, vol. 8. p. 36, some time between the years 529, and 532; and as I know of no other similar event, I must date the period of 1260 from thence, which brings us down to between the years 1789, and 1792, when that unparalleled great symbolical earthquake, or revolution, took place, which brought about such severe judgments upon Papal Europe.

Philalethes.—Can you shew me a copy of the decree?

Anastasius.—Here it is in Corp. Jur. Civ. Tom. II., the Elzevir Edition of 1663, p. 6; you can read at your leisure the whole of the first Book of the Codex, Tit. 1; you will also find an abstract of it in Mr. Cuninghame's book, p. 202; and in the Appendix to Mr. Vaughan's Sermon on "the Church's Expectation."

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Philalethes.—Do you feel quite confident that 1260 days mean always 1260 years?

Anastasius.—The question in this place is rather what period is meant to be measured by the words "time, times, and half a time." The argument drawn from the word "day," never meaning a "year" in other parts of scripture, is wholly inapplicable here, for the word is "time," and not "day;" and certainly there is as much right to assume that the word "time" signifies a year, as any other period; and it will hardly be contended that in the fourth chapter, ver. 16, of this same prophet, the word signifies only a day, when during "seven times" Nebuchadnezzar was to have his nails grow as long as birds' claws, his hairs like eagles' feathers, and he was to be driven from man. In chap. xi. 13. we find the expression, "shall certainly come at the end of times, even years," *marg.*, which alone might settle the question. With respect to the word "day" not being used in symbolical prophecies for a year, I know not how this new conceit has got into some people's heads; but since it is there, we must revert to our elements of criticism again; so true is it in this, as in every thing else, "there is nothing new beneath the sun."

> **Multa renascentur quæ jam cecidere, cadentque**
> **Quæ nunc sunt in honore.**

Dr. Cressener says, speaking of another prophecy of Daniel, namely, the 70 weeks, or 490 days, that they are taken for so many years, "by almost the UNANIMOUS CONSENT OF ALL INTER-

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PRETERS." Dem. of Apoc. 170. Whiston says, "there can remain no reasonable doubt in the case," p. 17. By Bishop Chandler you are referred to Aulus Gellius, who, in Lib. III. chap. x. gives an account of a work of M. Varro, on the number seven, in which the author "*addit se jam duodecimam annorum hebdomadam ingressum esse;* that is in his 78th year, *et ad eum diem septuaginta hebdomadas librorum conscripsisse;* from which expressions it is clear that the mode of counting days as years was not unusual even by the heathen. Lowth on Jer. xxx. 7, says, "the word day often comprehends a succession of time, in which a whole series of events is transacted." "The word day," says Mede, p. 945, "is used ordinarily for *tempus*, yea, *longissimum*." Daubuz observes, that "the terms of days and years must be determined by the circumstances and intent of the writer." Gataker has shewn that even the word ημερα is often employed in an enlarged sense. More, speaking of the term three days and *a half*, says this last expression would of itself be sufficient to shew the absurdity of confining the term day to a period of 24 hours, adding, "there are scarce any now so ignorant as not to be ashamed to conceit these days to be natural days." Myst. of God., p. 176. Dr. Kennedy observes, p. 581, that the word יום sometimes denotes 12 hours, as in Gen. i. 5, viii. 12, and sometimes 24 hours, as Gen. i. 5, and vii. 17; and "when this term occurs without any explanatory adjuncts, it seems to be quite indefinite, and to carry along with it no determinate signi-

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fication at all." M. Gibert, in a letter published in Amsterdam, in 1743, shews, by the authorities of Macrobius, Eudoxus, Varro, Diodorus Siculus, Pliny, Plutarch, St. Augustin, &c. that by *a year* the ancients meant the revolution of any planet in the heavens, so that it sometimes consisted only of one day. *See Encyclop. Art. Chronology.* The Jews unanimously have considered the days of Daniel to be symbolical of years, and in order not to weary you with quotations, you may consult at your leisure the Talmud, Treatise of Sanhedrim, chap. xi. p. 97.

Philalethes.—It certainly appears not easy to get over this mass of testimony; but let me beg you to return to that branch of the subject from which we have digressed, namely, the points whence some of the principal numbers may be supposed to commence.

Anastasius.—The next number in Dan. viii. 14, is 2300 days.

Philalethes.—Does not Mr. Frere say that it ought to be 2400, and that it is so in the Septuagint?

Sophron.—Yes, he does, but his position is quite untenable; and he has subsequently abandoned it; p. 259. The fact is, that our common editions of the Greek Septuagint Bibles are printed after a copy in which there was this typographical error; an error acknowledged to be such, and what no scholar has dreamed of calling in question. The edition of the Greek Bible which is commonly used, is printed, as you will find it stated in Prideaux, and Horne, not after

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that of the 70, but after that of Theodotion, made about the end of the second century. There are three principal standard editions of the Septuagint Bible, all containing the version of Daniel by Theodotion; viz. the Complutensian, published in 1514; the Aldine, 1518; and the Vatican, 1587, from which the last English editions of the 70 have been chiefly taken; to these three we may add a fourth, being that of the Alexandrian text, published between 1707 and 1720. Besides these, there is one called the Chisian, 1772, which contains the Greek text both of Theodotion and of the 70. Of all these six copies the Vatican alone reads 2400, all the rest agreeing with the Hebrew and our English Bibles. Moreover, the manuscript itself, in the Vatican, from which the edition was printed, has 2300, and not 2400, and therefore it is indisputable that the number 2400 is nothing but a mis-print.

Anastasius.—I entirely subscribe to *Sophron's* opinion. Mr. Faber is also culpable in taking another spurious reading from Jerome, namely, 2200: and it is the more necessary to be on our guard against following Mr. Frere, because this error of chronology is not the only one, nor the most important into which he has fallen; for by attempting to set up the book of Esdras as an inspired book, against the unanimous testimony of the whole Jewish and Christian churches united, he has held out a fearful encouragement to tampering with the subject of inspiration; an offence so dangerous in its consequences, that it ought never to be mentioned without censure.

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"The Lord pardon his servant in this thing:" but,

> Who would not *grieve* that such on earth should be?
> Who would not weep if Atticus were he?

It would not have been necessary to speak so severely of this passage in Mr. Frere's book if it were not for two reasons; first, because I have no doubt that his scheme of the structure will eventually be received by all students who are competent to form a judgment upon the question, (although it may undergo some corrections,) and therefore it is necessary to guard ourselves against recommending so great errors, when we exhort others to peruse his book; and secondly, because the conduct of the Committee of the Bible Society, and of their supporters, as well as many of the Dissenting reviews, has testified in the Apocryphal controversy great ignorance upon the subject of the Canon of scripture and of inspiration. Mr. R. Haldane has published an admirable Treatise, in order to correct the error which has been propagated in this matter. If the writers of Reviews and Magazines were to endeavour to preach infidelity in such a way as not to spoil the sale of their works, they could take no more effectual method of doing so than by unsettling the minds of their readers on the question of the inspiration of the Scriptures, and by "scoffing at the coming" of our Lord in person and glory.

Philalethes.—What then is the period from whence you would date the 2300 days?

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Anastasius.—A decree went forth to restore and build Jerusalem, by Cyrus, to Ezra, 536 years before Christ, the execution of which occupied a considerable number of years; or rather it is more correct to say, *four* commandments went forth in favour of the Jews from three several kings of Persia; 1st, from Cyrus; 2d, from Darius Hystaspes; 3d and 4th, from Artaxerxes Longimanus: we shall find, hereafter, that many other periods terminate in the year A. D. 1847; and if this period end in the same, its commencement must be 453, or 73 years after the original decree; (provided always that our chronology is sufficiently correct.) Thus the time of the typical or partial cleansing of the sanctuary will be the point from which to commence, and the time of the antitypical, or true cleansing, will be the termination of that period expressed by 2300. Mr. Mason reckons from the year 457, but it is obvious, that unless the date of the decree itself be taken, any one subsequent year, during the time that the cleansing was in progress, is as probable as another. Although this is the best interpretation which has hitherto been given of this number, I confess it is to me far from satisfactory. It may also be remarked in corroboration of this, that our blessed Lord, during his personal ministry on earth, twice cleansed the temple; once at the beginning of it, John ii. 13, and again at his last entry into Jerusalem, when his ministry was to cease, Matt. xxi. 12. It is further worthy of observation, that we learn from Josephus, that the second temple, built by Zerubbabel, was burnt by the Romans on the

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very same day of the very same month that the first temple, built by Solomon, was burnt by the Babylonians, Lib. vii. 9, 10.

The next number is in Dan. xii., where the prophet having been told of a long list of kings who were to be the oppressors of his nation, hears one of the angels ask the other, ver. 6, "How long the end of the wonders?" To which he receives answer, ver. 7, "For a time, times, and half; and when he shall have accomplished to scatter the power of the holy people, all these shall be finished." This term of "time, times, and half," is one of the many forms in which the same period is expressed, namely 1260 years. The prophet did not understand, for he says, "I heard but I understood not; then said I, O, my lord, what the end of these?" but he is informed, that this is not to be known till the time of the end; that none of the wicked shall understand, but the wise shall understand. The prophet receives for answer, not the same number that one of the angels had told to the other, and which he had overheard, but literally the following words, "*from time it was taken away—daily sacrifice, and to give abomination—desolating days,* 1290; *and blessed is he that watcheth and cometh to the* 1335 *days.*" Here then we have three periods; the second exceeding the former by 30 days, and the last exceeding that by 45. It appears probable, therefore, that though the final consummation of the predicted events will not exceed the longest of these periods, a beginning of that consummation may take place at the first; as for example, though the vail of the

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temple was rent at the death of Christ, and though the Jews were to cease to be the exclusive people of God at the coming of Christ, yet their final rejection was not perfected until the destruction of Jerusalem by Titus; so, in like manner, a series of judgments in the last days may commence at the expiration of the 1260, but not be completed until the end of the 1335.

Philalethes.—But will not this be determined by reference to the events predicted?

Anastasius.—Certainly; but what are the events predicted? the expressions are not limited to one, as in the first number, in chap. vii., namely, the delivery of the saints into the hands of the little horn, but it is called, "*the end of the wonders.*" What wonders? all those of which the prophet has been speaking generally, or some particular wonders? If some particular wonders, are they the same as those included in the corresponding term in chap. vii.? If so, how does the description of taking away the daily sacrifice, and setting up a desolating abomination, agree with delivering the saints into the hands of the little horn? or were these two similar and synchronous events? Again; with respect to the 1335 days, are they necessarily to be dated from the same commencement as the other two periods? All these several considerations have to be solved.

Crito.—It is indisputable that certain numbers are more applied than others to sacred purposes; of these the numbers 3 and 7 are of the most general use; they are found varied by different multiples; thus, the great period common to Daniel

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and John is presented to us first, as consisting of 7 equal parts, in the "time, times, and half a time;" this again is presented multiplied by 12, in the 42 months ($7 \times 12 = 84 - 42 = 42$), and again by 30 in the 1260 days; and the further additions made to this period (Dan. xii. 11, 12,) of 30 and 45 years are also multiples of 3. We find also the number 7, and its multiples by 10, in the Seals, Trumpets, and Vials; the lamps before the throne, which are said to be "the 7 spirits of God;" the $3\frac{1}{2}$ days, during which the two witnesses lie dead; the 7000 who were slain by the earthquake, and various other periods and symbols of the Apocalypse; also, in the days of the creation, in the 70 elders of Israel, 70 disciples of our Lord, 70 years of Babylonish captivity, and 7000 who had not bowed the knee to Baal. The number 7, which in Hebrew signifies fulness or perfection, has the preference, when it is not intended that any particular number should be specified; as when it is said, the Israelites shall flee before their enemies 7 ways; and when our Lord commands his disciples to forgive their enemies, not only until 7 times, but until 70 times 7.

Squares of numbers are also frequently used. Four, the first or most simple square number, occurs in the 4 beasts of Daniel; in the 40 days, during which the land of Canaan was searched; the 40 years wandering in the wilderness; 400 years of affliction to Abraham's seed. The day of Pentecost occurred at the expiration of a period expressed by the square of the number 7, or when 7 Sabbaths were completed. In the same

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manner was the year of Jubilee appointed; and the symbolical Israelitish nation, Rev. vii., representing a nation, in these latter times, elected and chosen of God, as the 12 tribes were, to peculiar national privileges, is described by its square, or by 144 multiplied by 1000; by which number it is again represented in chap. xiv.

Cubes are also sometimes used, as in the measures of Solomon's temple, and the New Jerusalem.

As geometrical progression, limited to 3 terms, produces the perfect number 7, so we find that 4, the most simple square number, when multiplied by 3, gives another sacred number, to be found in the 12 months of which the symbolical year is composed; the 12 tribes of Israel; the 12 Apostles; the 12 oxen which supported the molten sea in the temple. The number 8 also, the first and most simple cube, when multiplied by 3, gives another sacred number, in the 24 elders of the Apocalypse; 24,000 Levites, with their 24 courses; and the 12 courses of 24,000 each, who ministered to the king.

It appears, then, that the number 3, geometrical progression, the square, and the cube, are to be considered as perfect forms of number; whence are derived, besides the number 3 itself, those of 4, 7, 8, 12, and 24, from two of which we obtain the larger squares, 49 and 144, and the larger cube, 1728, which most perfect number is the measure of the New Jerusalem, as given in Rev. xxi. 16. The multiplication of any sacred number (as a square or a cube) by 10, is only

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a repetition of that number, which gives it a higher importance, without altering its primitive character.

In some few prophetic periods, there is found a lesser degree of perfection, as in the "5 months," or the 150 years of the Saracenic Woe, which appears to be formed by the dividing of a month, multiplied by 10, in like manner as the "time, times, and a half" is formed, by the dividing of a time multiplied by 7. So in the 45 years of Daniel, which is composed of a month and the dividing of a month; and in the 390 years of Ezekiel, which is a year and a month. The square, the cube, or the number 3, are thus found in every prophetic or sacred number.

The principal subjects of prophetic history will also be found to have certain perfect periods of years belonging to them, though they are not mentioned in its text. Thus, the sacred times of the four Gentile monarchies, described in the vision of the great image, commence in the year B. C. 603, when that vision was seen, and end A. D. 1798, when the Apocalyptic vial of wrath was poured out upon Rome, the metropolis of the fourth or last, and consist exactly of a period of 49×49, or 2401 years. The addition of a fiftieth, or Jubilee period of another 49 years, being made to this grand and sacred period of $49 \times 49 + 49 = 2450$, will extend it to the year 1847.

The times of the Gentile church, commencing from the great judgment upon the Jewish Apostacy, in the destruction of Jerusalem, A. D. 70, and consisting of a sacred period of $12 \times 12 \times 12 =$

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1728, (being the measure of the New Jerusalem,) will also be found to have expired in the same year as the 49 × 49 of the preceding vision, that is, in 1798, when the first judgment took place upon the chief seat of the apostacy of the Gentile church.

The Mahomedan period also consists, like the Papal, of a sacred number, though it is no where specified; for, from its authorized commencement at the Hegira, A. D. 622, to the year 1847, when we have otherwise found that the sanctuary of Jerusalem is at length to be cleansed from its pollution, as a sacred period of 35 × 35, or 1225 years. The root of this square is (as in the former more obvious instances) itself a sacred number, being formed by the multiplication of the $3\frac{1}{2}$ times by 10, or which is equivalent to it, by the dividing of 70. It is also to be observed, that this period of 1225 years, is the dividing of the entire period of the 2450 years of the vision of the great image.

So also from the great reformation effected by Hezekiah, B. C. 726, to the commencement of the Papal period, A. D. 533, were three times and a half; and from thence to its expiration in the year 1792, was a like period; making in each an allowance for a fraction of half a year.

Anastasius.—There are other periods of a similar nature, such as the seven times of tribulation denounced against the Jewish nation by Moses, four times, in Lev. xxvi. 7 × 360 = 2520, which great prophetic week of years, being dated from B. C. 728 when Samaria fell, brings us to

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A. D. 1792; and it is further to be observed, that 2520 is the double of 1260. *Sophron* mentioned this to us in a former conversation, p. 35, from Bicheno's "Signs of the Times." I have arranged these periods, for greater perspicuity, in the following table.

B. C.		A. D.
722	Prophetic week of years $7 \times 360 = 2520$	1798
Fall of Samaria.		Judgment on Rome.

B. C.	A. D.	
$726 + 533 = 1260$	533	
Reform by Hezekiah.	Commencement of Papal Times.	
	$533 + 1260 =$	1792
		Vials on Papacy.

B. C.		
603	$49 \times 49 = 2401$	1798
Daniel's Vision of Great Image.	Humiliation of Israel.	Apocalyptic Vial poured out on Rome.

A. D.		
70	$12 \times 12 \times 12 = 1728$	1798
Final Abolition of Jewish Times.		Commencement of Abolition of Gentile Times by Judgments on Rome, the Metropolis of the Gentile Apostacy.

B. C.		
603	$49 \times 49 + 49 = 2450$	1847
Daniel's Vision of Great Image.	Gentile Supremacy.	Jerusalem established as Metropolis of New World.

A. D.		
622	$35 \times 35 = 1225 = 2450 - 1225 = 1225$	1847
Hegira, or Commencement of Mohammedan Power		Cleansing of Jerusalem from Mohammedan Superstition.

Valerius.—Another similar period may be observed between the time that the Israelites rejected the Lord from being their king, 1 Sam. x. 19, B. C. 1096, and that of their going into cap-

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tivity, 2 Chron. xxxvi. 21, B. C. 606, which is 70 sabbaths, or 490 years. The sabbath seems to have been a sign of their being in covenant relationship with God; for it was only by his giving a miraculous double increase on the 6th year that they were able to keep the sabbatical year. After their rejection of God, no mention is made of the sabbatical year being kept, from whence it would seem, that no double increase had been given on the sixth. This is further proved by 2 Kings xix. 29, where the promise of their being able to do so is given as a miraculous sign. The land therefore did not enjoy her sabbaths from the year 1096, B. C., till the period mentioned in Zechariah, B. C. 606, which is a period of 70 sabbaths, or 490 years.

Anastasius.—An important practical reflection arises from this consideration, which is, that we should take good heed as to the manner in which we pass the Sabbath-day, as a means of keeping up the testimony of our Covenant Relationship with God.

Philalethes.—Does not Mr. Frere still support his alteration of the number 2300 to 2400 by this theory of sacred numbers?

Anastasius.—I am sorry to say that he does; for nothing can be more unwarrantable than trifling with the text of the Scriptures, and arbitrarily presuming to alter it to suit any theory or scheme. There is no pretext whatever for disputing the authenticity of the text: not even a various reading. It is reasonable to suppose, that all the periods mentioned in Holy Writ have some ground for the

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number assigned to them, and that these numbers bear a certain analogy one to the other. With respect to the squaring of numbers, it is distinctly said in Ezek. xlviii. 20, "All the oblation shall be five and twenty thousand by five and twenty thousand; ye shall offer the holy oblation *four-square*, with the possession of the city."

Valerius.—The Apostle tells the Thessalonians, 1. v. 1, that there is no need of his writing to them of *the times* and *the seasons*, for that they themselves knew perfectly that the day of the Lord comes as a thief in the night; and that they are not in darkness that that day should overtake them as a thief. It was then *the times* and *the seasons* which had given them this knowledge: and I believe, that a study of the Jewish *times* and *seasons* would lead us into the knowledge of the chronology of the Holy Scriptures. The Apostle also tells us, in his Epistle to the Colossians, ii. 16, that holy days, new moons, and sabbaths, are shadows of things which are to come; and it is scarcely to be credited, *a priori*, that the times of each Jewish rite, feast, and ceremony, should have been handed down to us with such minuteness, unless they also, as well as the other Scriptures, were to be profitable to us. Besides, as the *seasons* refer to the former rain, seed-time, latter rain, harvest, and vintage, so do the *times* refer to the three times a year, that all the males were obliged to appear before the Lord at Jerusalem. The first two periods, viz. the Passover, which was at the commencement of the first feast of first-fruits; and Pentecost, which was at the commencement of the

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second feast of first fruits, were minutely fulfilled in the two great events of the sacrifice of Christ, our Passover, and the commencement of the dispensation of the Spirit at Pentecost. The antitype to the third time of appearance at Jerusalem, viz. the Feast of Tabernacles, has not yet been fulfilled, but will surely be so at the coming of our Lord. This Feast, like all others, is both commemorative and typical; commemorative of the children of Israel tabernacling in the wilderness, and typical of Christ's incarnation (see Mr. Simeon's Sermons)—his "tabernacling" (*John* i. 14. εσκηνωσεν) amongst us whilst the Church is in her wilderness state. It appears to have been first observed, when the children of Israel returned to Jerusalem from the Babylonish captivity, which is probably typical of the future return to Jerusalem, Zech. ii. 7, when it will be observed again, Zech. xiv. 16, when the tabernacle of God is with men: that is, when Christ comes again to Jerusalem, prefigured by the tabernacle being removed to the temple at the Feast of Tabernacles, (1 Kings viii. 2; 2 Chron. vii. 9, 10,) which is the Church in her glorious state; and this would bring Rev. xv. 8, parallel with vii. 9. It is the antitype to this and all the other feasts which were appointed to the 1st civil month, Tisri, for which we are now to look; because the antitypes to those of the 1st Ecclesiastical month, Abib have been fulfilled; and the ceremonial law having been abrogated, we are returned to the civil year, as it was at the beginning. The year at the creation of Adam commenced with the autumn, as we know, amongst other reasons,

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by the trees being first created with their seeds upon them. The year was changed at the coming up out of Egypt to the spring, Exod. xii. 2, and xiii. 3; and all the feasts appointed subsequently were arranged according to that year, hence called the Ecclesiastical. But the ceremonial law being now done away, we are returned to the original year, beginning at the autumn, and it is the fulfilment of those feasts which were ordered to be kept in that month which we have now to expect. The offering of Cain and Abel seems to have been on the new-year's day *(compare Gen.* iv. 3, *margin, with* 2 *Sam.* xiv. 26.) The feast of trumpets was also on new-year's day. It is, perhaps, in this sense, therefore, that the blessing promised to those who study the Apocalypse is to be understood, namely, because it is not possible to understand its symbolical language, and chronological indications, but by an accurate study of the ceremonial law; not only in the books of Moses, where the law is detailed, but in the writings also of the prophets, where so many figures alluding to it are found.

Anastasius.—Such is also the reflection of Sir I. Newton, who says, "the event will prove the Apocalypse; and this prophecy, thus proved and understood, will open the old prophets;—for he that will understand the old prophets must begin with this,"—p. 252, according to the well known remark, *Veteri testamento novum latet; novo testamento vetus patet.*

Philalethes.—Will you be so good as to give me an example of this chronology taken from the texts in the prophets?

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Months.				Times & Seasons		Typical Events & Fulfillments
Name	Sacred	Civil	Julian			
Abib or Nisan	1		1	New Moons 1st of every Month.	Num. X. 10.	
			10	Latter Rain in this Month.	Jos. III. 15 & IV. 19.	Joel. II. 23. James. V. 7.
			10	Lamb set apart.	Ex. XII. 3.	John XII 1 & 12 com. 1 Pet 1 19. Matt. XXVI. 2 & 23 & 24 Luke 22. 17.
			14	Passover.	Ex. XII. 6.	1. Cor. V. 7. Abrahams Vision com. Gen. XV. 17. & Ezek. 4. Dan. 16. 6.
			15	Unleavened bread.	Ex. XII. 18.	II Sam. XII. 9. 10
			16	Wave offering of First fruits.	Lev. XXIII. 11.	1. Cor. XV. 20.
Iyar or If	2	6				
			14	Passover if unclean in the Former month.	Num. IX. 10. 11.	
Ivan	3	9	3			Law given from Sinai Ex. XIX. 1. & 16.
			5	Second Feast of First Fruits, or Feast of Weeks.	Lev. XXIII. 16.	Acts. II. 1. James 1. 18. Rev. VII. 2. & XIV. 4.
				Harvest & Figs appear about this time.	Hag. II. 18. 19.	Rev. VI. 13.
Thamuz	4	10				Rev. XIV. 14. 15. Joel. III. 13. former part.
			9			Jerusalem taken by the Chaldeans. Jer. LII. 6. 7. Zec. 8. 19.
Ab	5	11				
			7			Temple burnt. 2. Kings. XXV. 8 Zec. VIII. 19. last no. Jer. 52. 12.
Elul	6	12				
Tisri or Ethanim	7	1	1	Feast of Trumpets.	Lev. XXIII. 24.	Gen. IV. 3. mar. Hebrew. same as 2. Sam. XIV. 26.
			2	Sabbatical year commenced this Month.		Gedeliah slain Jer. XLI. 1. 4. Zech. VII. 19.
			8	Vintage.	Deu. XVI. 13.	Joel. III. 13. latter part. Rev. XIV. 17. 20. XIX. 15.
			10	Day of Atonement Jubiles commenced.	Lev. XXV. 9.	Zec. XII. 10. 14. Isai. LXIII 3. 4. Ezr. XXVII 31 Matt XXIV. 30.
			15	Feast of Tabernacles or ingathering.	Lev. XXIII. 39.	Rev. VII. & 17. XV. 5. Rec 2. Chro. V. 3. 13 14. Neh VIII. 14. 15. 16. 18.
			22	Last day of the Feast.		John. VII. 37. Rev. XXI. 6. Isa. XII. 3.
Marhesven	8	2				
Chislew	9	3				
			25	Former Rain & seed time.	Ezra. X. 9.	Isaiah. XIX. 23.
						Dedication. John X. 22. 1 Macc. IV. 52. 59.
Tebeth	10	4				
			10			Jerusalem besieged. 2. Kings. XXV. 1. Zec. VIII. 19.
Shebat	11	5				
Adar	12	6				
			14			Purim Est. IX. 17.

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Valerius.—There is not one of the prophets, particularly the lesser prophets, in whose books we shall not find this chronology; but since one must be selected, let us take that of Joel. In the first chapter, the perfect barrenness of the Jewish nation is described, as bringing forth no fruit unto God. In chap. ii. 1, the trumpet is blown *with an alarm,* which was done when the people were to move forward (Numb. x. 5, 6), indicative here of their return into their own land, and restoration to God's favour. In ver. 15, the trumpet is again blown, with the expression, " sanctify a fast," but *without an alarm,* indicating the ushering in of the day of atonement, the solemn assembly, and sanctified congregation, (Numb. x. ver. 7,) at some period subsequent to their moving forward, and doubtless when they are returned into their land, and look on him whom they have pierced; which they will never do collectively, as the whole national assembly, till that time. The feast of trumpets was on the 1st day of the first month of the civil year; the solemn assembly ten days afterwards; in ver. 23, we have an allusion to the former rain, which was in the 3d month, and to the latter rain, which was in the 7th month; in ver. 28, the feast of first-fruits is mentioned, the second of which was in the 9th month. In chap. iii. 13, the harvest and vintage are alluded to; the former of which takes place in the 10th month, and the latter three months later. I have already referred you to a similar arrangement in the Apocalypse. I have drawn up the annexed table, which contains some of these chronological indications, de-

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rived from the feasts, arranged according to the months.

Philalethes.—But does not the Apostle, in Acts ii. 16, say, that the passage in Joel, to which you have referred, was fulfilled at Pentecost?

Valerius.—The passage in Joel includes "the great and terrible day of the Lord;" consequently, every commentator finds it necessary to make a halt somewhere in the middle of it. It seems as if the most correct view to take of the subject is, to suppose that this, like many other prophecies which we have examined, has a series of fulfilments, each more complete than its predecessor, and that this prediction had only a partial completion at Pentecost. In the text we find expressions indicating that the accomplishment was incomplete; for in Joel ii. 23, it is said, "he hath given you the former rain *moderately*." Peter quotes from the Septuagint, εκχεω απο τ̄ς̄ πνευματος μ̄ς̄, "I will pour out *of* my spirit;" i. e. *a portion of*, see Horne, ii. 409. The persons who "gladly received the word," Acts ii. 41, in consequence of this effusion, were in number about "three thousand," being "Jews, devout men, of every nation under heaven." St. James seems to be writing to the same people when he addresses his epistle "to the twelve tribes which are scattered abroad," i. 1., whom he afterwards calls "a *kind* of first fruits," 18, apparently alluding to their conversion on the second feast of first-fruits.

Philalethes.—Can you mention any historical events, as well as feasts, that contain a chronology?

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Valerius.—Jones, of Nayland, points out the fall of Sisera, and Gideon's victory as typical, but the chronology of the former is not so distinct, though it may point out the ten kingdoms mentioned in Ps. lxxxiii. (for the children of Lot are mentioned twice, Gen. xix. 37, 38,) as the 10 anti-christian powers that are said to be destroyed by Christ's having ascended on high, and led captivity captive. With respect to Midian, Isaiah points out the time very exactly at ix. 3, 4, which may be considered as key verses; and this also was the same time as that of Gideon's victory; Judges vii. 2, viii. 2, and this is the great time of slaughter, the day of atonement, 10th Tisri, or the time of vintage. The day of atonement does not prefigure Christ's atonement, for the passover did that, but the day of vengeance, Isa. lxiii. 4: and the expression "the year of my redeemed," would also point out the year of Jubilee, which commenced on this very day, Lev. xxv. 9. But this may refer to the end of the millennium; when Christ gives up the kingdom to the Father, which is perhaps pointed out by the expression, "mine ear hast thou bored;" consequently he could not be released till the year of Jubilee: this, however, does not seem clear, for the release may be considered to take place when Satan is bound, &c. We must take care, likewise, not to confound two periods together, as the Jews did of old, who mixed the humiliation of Jesus with his kingdom, and as the Christians do now, who mix his kingdom with his heavenly state.

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Anastasius.—This view of internal scriptural chronology, as now unfolded by our Christian Brother *Valerius*, and derived from the study of the Jewish feasts, appears to be very important, and well worthy of our most attentive investigation. Dr. Kennedy observed long ago that the most remarkable events in the New Testament had occurred on days memorable also, and no doubt therefore typical, under the old dispensation; and he says, "it deserves our attention, that whenever the modern Jews celebrate their feast of tabernacles, which they never fail to do every year in its appointed season, they at the same time celebrate not only the birth-day of the world, but of the promised Messiah too; for the Messiah was born on the first day of the feast of tabernacles, and was circumcised on the eighth, or great day of the same," p. 393. Again, he says, in another place, and upon another set of astronomical calculations, that "it is undeniably certain that our Lord rose from the dead on the morrow after the 15th of Nisan," p. 446.

Valerius.—The morrow after the 15th of Nisan, that is the 16th, you will find in the preceding table to be the day on which the wave-offering of the first fruits was made; on this day our blessed Lord arose and became the first fruits from the dead of them that slept, agreeably to the Apostle's declaration in 1 Cor. xv.

Philalethes.—Is it not contended that our Lord rose on the true Sabbath, according to its original institution?

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Anastasius.—Dr. Kennedy seems to establish this point very clearly, but as it would require much time to go into the question fully, I can only now refer you to his work, Diss. V., the whole of which is well worth perusing, particularly his calculation on the 70 weeks of Daniel. Sir Isaac Newton interprets the Apocalypse by using the Jewish feasts as its key, chap. 11.

Valerius.—It is clear also from the journeyings of the Israelites, that the days of keeping the Sabbath was changed from that on which it was originally instituted; you will see this alluded to in Jennings' account of the Jewish feasts.

Thraso.—The succession of events brought into the order of the Jewish "times and seasons," by our brother *Valerius*, receives confirmation from a reference to those prophecies of the Old Testament which relate to the latter times. Thus the "present brought to the Lord of Hosts," (Psalm xlv. 15; lxviii. 29; Is. xviii. 7; see Horsley *in loco;* Is. lv. 12; Zeph. iii. 10,) is in the Hebrew identified with the Jubilee, the word "brought" being derived from the same root as jubilee, and signifying *flowing back in its original course;* answering more immediately to our word *restore.* The jubilee began on the day of atonement (10th, 7th month, Tisri); it was, therefore, preceded by the harvest and vintage, and succeeded by the feast of tabernacles. Now, whereever this "present brought" in the day of jubilee is mentioned, it is always preceded by expressions

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announcing the indignation and fierce anger of God; and succeeded by the rebuilding of Zion, answering to the feast of tabernacles, and called, in Amos ix. 11, raising the tabernacle or booth סכת of David, which brings in the blessedness of the earth, even as life from the dead. This tabernacle bears an evident allusion to the feast of tabernacles. The feast of tabernacles, on 15th Tisri, was the last of the three great annual assemblies, and held five days after the day of atonement and jubilee. But I have already observed, that the day of atonement and jubilee is that on which the "present is brought of a people scattered and peeled wonderful from their beginning hitherto," and that it was preceded by the feasts of trumpets ten days, (which occurred on 1st Tisri, and was commemorative of the creation of the world,) and that before that time both harvest and vintage had ended. In Gen. i. 1. the earth is said to have been תהו ובהו without form and void; and in the day of vengeance it is said, that the Lord will reduce a portion of it to its primitive chaos, stretching out upon it the line of confusion, תהו, and the stones of emptiness, בהו, Is. xxxiv. 8. 11. From this desolation, like a new creation, Jerusalem arises, Is. xxiv. xxv. xxvi. And Is. lxv. 17, "I create new heavens and a new earth, and the former shall not be remembered nor come into mind; but be glad and rejoice for ever in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy:" then comes the time for restoring the tabernacle

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of David, when "Jerusalem shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." The three great feasts on which every Israelite was obliged to appear before the Lord in Jerusalem, may be typical and commemorative of the return from the three great captivities of Egypt, Babylon, and Rome. The first of these representing man's natural bondage and slavery under sin, for deliverance from which the passover and sacrifice of Christ provide: the second, representing man's slavery to, and idolatry of sense, and the good things of this world, punished by the Babylonish captivity, that the land might enjoy its Sabbaths, and purified at Pentecost by the outpouring of the Holy Spirit; the first effect of which was to expel selfishness and love of the world, Acts ii. 45, instanced by the early Christians selling their possessions and goods: and the third, representing man's intellectual apostacy, or idolatry of intellect, the most severely visited of all; beginning and closing in vengeance; but issuing in the ingatherings, Hosanna Rabba, and water of Siloam, palm branches of triumph, and horn of jubilee.

Anastasius.—A true fundamental chronology, founded on the period of the Jubilee, was published by Frank in 1774. A good account of this very learned and elaborate work is given by Mr. Granville Penn, in his "Comparative Estimate of the Mineral and Mosaical Geologies;" you will there find that his treatise sets forth the powers of the JUBILÆAN PERIOD as a rule for computing and harmonising time in its divisions of years,

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months, and weeks. The author shews that the Jubilæan Cycle is, and must ever continue to be, perpetually recurrent. The Jubilæan Period is a cycle of $7 \times 7 = 49$ luni-solar years, which, by means of Epacts, marks out years, months, and days, according to the courses of the sun and moon, in perpetual and equal revolution. That period has this pre-eminence above all others, that it was taught by God himself to the people of Israel, and was delivered to them from Him by Moses. Out of the difference between solar and lunar years arose the controversy which lasted two centuries, whether the Jubilee was to be kept on the 49th or 50th year. Now as 49 solar years are equal to $50\frac{1}{2}$ lunar years, there is both a lunar and a solar progress to be considered in determining the year of the Jubilee. And as God fixed the commencement of the Jewish year according to the lunar index, but fixed its festivals according to the solar season, regard must be had to both computations in attempting to determine the question of the 50th year; since the computation of the festivals by lunar time, but their determination by solar time necessarily implies some method of equalising the difference between the two, it may therefore be that the numeration of the 50th year may not have relation to the computation of the lunar years, considered in themselves, nor to that of 49 solar years, but to that of the lunar years in their equation with the solar. He shews that this period of civil restitution was also a period of the restitution of time to its primitive order, by equation of the differences ac-

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cruing from the varying progresses of the sun and moon; both which luminaries had been originally and expressly appointed by God to "be for years." I must refer you to the work itself, or at least to Mr. Penn's abstract of it, for further very curious and important details, and only add the practical conclusion at which he arrives in the establishing of this great truth, namely, that the chronology of the Bible is most perfect, and truly fundamental, and is clear from all errors and real contradictions; the establishment of which truth must unquestionably add very considerable weight to the evidences which prove the divine origin of the Sacred Scripture.

According to the computations of this laborious calculator, Frank, the birth of our Lord took place in the year of the world 4181, conformably to the computations of Petavius and some other later chronologists; that is, in the 16th year of the 30th Judaical, or 86th Mundane, Jubilæan Cycle. The following year, 4182, is the epocha, or first year of the Christian era, consequently, by the same computation, we are now (1827) in the 30th year of the 123d Jubilæan Cycle from the creation; and as A.D. 1812 was A.M. 6000, we are now in the 8th year of the seventh millenary of the world.

Philalethes.—I can say nothing to this statement without examining the calculations on which it is founded; it is somewhat remarkable, however, that the sum of the numeration of the cycles, that is 123, should be exactly equal to the number of millenaries since the world has been created,

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namely 6: but let me refer to a former part of this conversation, and enquire what extraordinary event is said to have taken place which marks the end of the 1290 years, as well as the 1260.

Anastasius.—We cannot judge, *a priori*, what years are, or are not, of sufficient importance for God to designate; if the three periods in Daniel xii. begin to be reckoned from the same date, and the 1260 days concluded at the beginning of the French revolution in 1789, or 1792, the period of 1290 days must have terminated in 1819, or 1822; but on reference to the works of all the living commentators, you will find that they are much perplexed to discover an event of sufficient importance to signalize this period.

Philalethes.—What is the most striking event which they have found?

Anastasius.—I do not think that they have found any, nor that, even supposing the commencement of the above periods to be correct, it is necessary that they should. Within those 30 years, according to this view, the whole of the first five vials were poured out. We are now under the sixth. During some part of the remaining 45 years the seventh vial will doubtless be poured out, and during this whole period the church is called upon to "watch:" 45 is the 8th part of 360; a watch was the 8th part of the day; and it is during this last watch of 45 years that we are to expect our Lord with all the concomitant circumstances attending his coming. To cut off these 45 years from all other

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years, it would be necessary to mark their commencement as well as their close, the one being 1335, and the other 1290. A very striking passage relating to the present time of pause, occurs in the 25th chapter of Jeremiah. From the 1st to the 13th verses the Prophet is speaking of the 70 years of the Babylonian captivity, but in order that we may not limit his warnings to that captivity only, the Lord declares, " also I will bring upon the earth, הארץ, all my words which I have pronounced against it, even *all that is written in this book,* which Jeremiah hath prophesied against *all the nations.*" The wine-cup of fury is then given to the nations, above 20 of whom, 18—27, are enumerated, upon whom *the sword is to be sent,* ver. 16; and *all the kingdoms of the world which are upon the face of the earth.*—26, Upon these the curse is pronounced, *rise no more, because of the sword which I will send among you.* Then follows a passage which seems to foretell that these nations will be very unwilling to go into this war, contrary to the usual alacrity which they generally testify to enter upon this state, for it is said, ver. 28, *if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, thus saith the Lord of Hosts, Ye shall certainly drink ——for I will call for a sword upon all the inhabitants of the earth.* The chronology of this war is also marked by the simile of the *vintage* in ver. 30; and in ver. 32, it is tied to the time of the 7th vial, by the words, *behold, evil shall go forth from nation to nation, and a great* WHIRLWIND *shall be raised up from the coasts of the earth.*

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Philalethes.—As the term of 1260 years closed with so remarkable an event as the French Revolution, should we not expect that the period of its commencement would be marked by something equally striking?

Anastasius.—The whole of Justinian's reign was pervaded by a series of prodigies; as if God would not only by his word, but also by his providence, warn the great ones of the earth not to dare to touch His peculiar treasure, His Church, for whose sake alone all the empires of the world exist, whether to support or to chastise, as He sees most conducive to his own glory in Christ Jesus, and to her benefit. In the xliiid chapter of Gibbon you will find several pages of the Infidel Historian devoted to the "comets, the earthquakes, and the plagues which astonished or afflicted the age of Justinian." These began in the year 531, and continued without interruption to 594. Speaking of the earthquakes, he says, "This fever of the earth raged with uncommon violence during the reign of Justinian. Each year is marked by the repetition of earthquakes of such duration, that Constantinople has been shaken above forty days: of such extent, that the shock has been communicated to *the whole surface* of the globe, or at least *of the Roman Empire.* An impulsive or vibratory motion was felt: enormous chasms were opened; huge and heavy bodies were discharged into the air; the sea alternately advanced and retreated beyond its ordinary bounds; and a mountain was torn from Libanus, and cast into the waves." Speaking of

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the plague, he says, "Such was the universal corruption of the air, that the pestilence which burst forth in the 15th year of Justinian was not checked nor alleviated by any difference of the seasons. In time its first malignity was abated or dispersed; the disease alternately languished and revived; but it was not till the end of a calamitous period of fifty-two years that mankind recovered their health, or the air resumed its pure and salubrious quality. No facts have been preserved to sustain an account, or even a conjecture, of the numbers that perished in this extraordinary mortality. The triple scourge of war, pestilence, and famine, afflicted the subjects of Justinian, and his reign is disgraced by a visible decrease of the human species, which has never been repaired, in some of the finest countries of the globe." Thus we find the events of the beginning of the 1260 years fully as awful as those of its close: but the nations have eyes and see not, ears but hear not, &c.

Philalethes.—You have supported the opinions you have laid before me this day with many references to different writers; had you any object in doing so?

Anastasius.—I was willing to furnish you with the means of refuting the ignorance of the persons who have called the expectations of our Lord's coming in judgment a *novel opinion.*

Philalethes.—I have remarked that all the Dissenting Magazines which have reviewed Mr. Irving's book, have agreed in nothing but in personal abuse of him; and that whenever they

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have expressed opinions upon the subjects in question, they differed as much from each other as they did from him. I own I am not able to account for the acrimony, or for the want of knowledge of the matter which they have evinced.

Anastasius.—It cannot signify what is said by men who are so unmindful of the remark, that

> "Ten censure wrong for one who writes amiss,"

and who know so little of the subjects on which they profess to sit as judges, as to declare that "*the personal reign of Christ, and the return of the Jews to Jerusalem,*" are "*crudities of mere human authority;*" who are so reckless of consistency as to say that the same opinion contains "*little that is new,*" and is also "*crude and untaught fanaticism;*" who pronounce that the man whom Dr. Chalmers declares, from his personal knowledge, to be "one whose talents and whose colossal strength of mind could have borne him aloft to the most arduous heights of science," "*has a total incapacity of argumentation;*" and who, after writing 16 pages of scurrility, under pretext of reviewing sentiments contained in a book, conclude with the disgusting cant that they are "*the spiritual part of the periodical press*" *!!!* The persons who can so write, or any others who can be influenced by such writers, are avowedly not seeking after truth, and we are enjoined to withdraw ourselves from them, 1 Tim. vi. 4, 5. It is truly painful, however, to reflect upon what must be the state of erudition and piety in the Dissenting Churches,

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when these sentiments are contained in what is called a "*Religious* Magazine," of extensive circulation, and consequently of high approbation amongst them. Mere Political or Scientific Journals would not contain such language; but in proportion as men are ill educated they are invariably personal and coarse.

> E la lor cieca vita è tanto basso
> Che 'nvidiosi son d'ogn' altra sorte.
> . . . . . .
> Misericordia e Giustizia gli sdegna;
> Non ragionam di lor, ma guarda, e passa.

A candid statement of different opinions would deserve by us as patient an investigation as we wish others to give to ours; the test of our being in search for truth, is that we are desirous of hearing sentiments opposite to our own, in order that we may try them by the standard of the Word of God.

Philalethes.—The writers in the Congregational Magazine are evidently actuated by private jealousy of Mr. Irving, probably because he commands the attention of the intellectual part of the public, which they cannot do; and also because he has written the most masterly piece of theology, (the Preface to Ben Ezra,) that has appeared since the days of the Non-conformists; but is it not strange that so much reluctance should be shewn to examine these subjects amongst men of a better spirit?

Anastasius.—It has been truly observed that "Calumny is the price that every one must

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pay for celebrity;" and jealousy, and every other bad passion, may at times arise in the breast of any one; but no Christian will suffer it to goad him to write wilful falsehood. Mr. Irving, "like an eagle in a dovecote, routed" the venality of those "who are making merchandize" of God's word, and they never will pardon him. They flattered themselves that there could be no making a trade of the Gospel unless it were in the shape of legalized tythes, or through the succession of episcopal ordination. Let them take heed how the Lord, at whose coming they mock, find them mere money changers when He appeareth. That Magazine accuses Mr. Irving of encouraging extravagance in the building of the Scots' Church, whilst he inveighs against secular motives in others; but it is as notorious as the sun at noonday, that Mr. Irving refused to have any hand whatever in that building; told his church that he was ready to preach to them in a barn, or in a field, as their fathers did, and was even willing to give up the salary he received from them if they could not afford to pay it. Another instance of their persevering dishonesty occurred in a case where a gross misrepresentation of the proceedings of Mr. Irving at a late meeting of the Bible Society had been made. (A meeting, by the way, which indelibly disgraced itself by the attempts which the packed friends of the Committee on the platform, and of all their malversation, made to stifle Mr. Irving's voice.) This misrepresentation, a highly intelligent and respectable individual called upon the Editor to correct; but he

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refused to do so. There is an evident and systematic attempt to run down Mr. Irving: but Dr. Chalmers has well described him as "having survived the buffetings of a whole world of gainsayers;" and these, his detractors, as "the outrages of a rude and licentious press, which have broken their strength upon him, and are dissipated." *(On Respect due to Antiquity, p.* 39.) Reviewers gain their bread by backbiting: the trade is so well understood now that it is harmless; but few pursue the work under the cant of religion.

> Give me the bold, th' erect, the manly foe,
> Him I can meet, perhaps return his blow;
> But of all plagues, just heaven, thy wrath can send,
> Save, save, oh, save me from a *canting* friend.

There are many Dissenters whom I know to be disgusted with the mode in which such periodicals are conducted; and it is unfortunate for them that these journals claim to be the representatives of the opinions of the Dissenting Interest. But their most popular preachers, instead of warning their congregations against the evil principles of the reviews, are frequently found contributing to their support. With respect to those of a better spirit, I mentioned, in a former conversation, that riches were as dangerous to a community, or to a church as to an individual. This danger is not so much from the time which must be necessarily employed in the management of secular affairs, leaving an insufficiency for prayer, reading, and meditation, or from their producing so great a

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fulness of enjoyment to the carnal man, as to tempt him to desire nothing beyond the present scene, (although this is the view of their danger which is commonly taken,) as it is from the habit thereby contracted of looking involuntarily more at second causes than at the First, and gradually inducing us, even against our better convictions, to live by sight rather than by faith. All the evil and worldly-mindedness, which rules in the Committees of Bible and Missionary Societies, arises from this cause. Many of the individuals who conduct the Societies, as well as some of those who write in the Reviews, are men of piety and prayer; but they carry on, or rather attempt to carry on, the work of God upon the same principles, and in the same manner, that they would conduct and carry on any worldly office. Hence the faith of the church is so low, as to be almost extinct. Knowledge of the doctrines of salvation, which the extension of general information has caused to be acquired with facility, is mistaken for faith in the word of God; and a very large portion of the Bible is as completely disbelieved, or perverted, and twisted into nothing by the majority of professing religious people, as it is by avowed infidels. From this state of practical infidelity which pervades the religious world, nothing can rouse and save God's people but calling their attention to the things which the word of God reveals to be coming on the earth. Mr. Wolff declared to me, and desired me to make it every where known, that in conversing with one of the principal managers of the Church Missionary

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Society, respecting preaching the Gospel in Persia, he was told by him that the Gospel ought not to be preached there, because it was dangerous for men to believe it; and that Russia ought to carry nominal Christianity into Persia, first of all, before the Persians were instructed in vital Christianity. Now this opinion is diametrically opposed to the precept, and example of the Word of God; and contrary to all experience; as it is notorious that vital Christianity is much more reviled in nominally Christian countries, and particularly in Russia, than it is in other parts of the world. Yet this is the doctrine of too many of the chief supporters of Missionary Societies.

Philalethes.—Is more attention paid to the prophetic Scriptures than there used to be?

Anastasius.—There is, amongst the clergy of the Church of England, but not amongst the Dissenters; and the principal writers on these subjects are of the former class. If blessings are promised to "those who hear and read the words" of that latter prophecy, such blessing will be withheld from those who never either read or hear them. Besides, the Dissenting churches, like all human things, have their evil as well as their good. They have maintained the right of private judgment; they have been formed by Christians who were driven to unite for social worship, because sound divinity had left the Established Churches; and they have protested against the remains of popery which still lurks in various parts of the national establishment. In all this they did well. But they have been too unmindful

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of the various anniversaries which were instituted by the first Christians, in commemoration of different important events; and like John, in Swift's Tale of a Tub, who, in tearing off the lace from his father's coat, tore the coat also, they, in rejecting the superstitious observances annexed to the events, abandoned all remembrance of the events themselves. But as those events were not only commemorative, but many of them typical also, they who rejected them, have with them thrown away the instruction the histories were intended to convey. Yet the author of the Illustrations of Prophecy seems to think, that for the kingdoms of this world to become the kingdom of our Lord, it is merely necessary to demolish Established Churches, and bless the earth with a millennium of Dissent. Evangelicalism is become little better than the watchword of a party; those who have been looked upon as more worldly and secular, and High Church, have shewn themselves lately more strait-forward and honest than the others; witness the open conduct of the Bartlett's Buildings Society in comparison with the shuffling and quibbling of the Bible Society about the Apocrypha. Bishop Heber was sure of rising to the highest dignities of the Church at home, but these he renounced to become an Episcopal missionary: whilst Missionaries of low birth, and no prospects, gain greatly by their trade; and a Missionary Society that has not good places to give at its disposal, is said to "have no adequate claims to public confidence and support; and Mr. M'Neile is taken to task

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by a Review for preaching on behalf of the Metropolitan Missionary Society on this very ground. If the Bishop of the Diocese were to find fault with a clergyman for preaching on behalf of a Society patronized by the Board of Dissenters, such as the London Missionary Society, the Dissenting Press would teem, *usque ad nauseam*, with charges of bigotry and intolerance against such prelate: but the popish spirit is never suspected by the self-complacent heads of "the Dissenting interest." The genuine piety too, which is rising in the high church party, is of a more manly kind than is to be found in the ranks of evangelicalism; and it need not afford much surprise, if amongst these latter should be found the largest body of scoffers at the coming of the Lord. Nothing is more painful than disappointment, and doubly so when it arises from quarters which we cannot help esteeming upon other points. This is a severe trial in the Christian's walk. He expects, when he first enters upon it, that his brethren in one common hope will help him on his road; stimulate him when he is disposed to flag in his Master's service; and comfort him when he is weary. But no; much intercourse with them will rather tend to relax his exertions, and to make him loiter by the way. As our great forerunner was "alone, and of the people there was none with" him, so is our salvation a personal thing, an individual fight; and of the people there will be none with us. Expect little from man, be he saint or sinner, but hindrances. There are many who, in their vain endeavours

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to entice the world into the church, fail in that, whilst their conduct is the means of drawing back weak Christians into the world. Though Paul said at one time, "bring Mark, for he is profitable for the ministry," 2 Tim. iv. 11; he saw at another time that same Mark abandon him, and go not with him to the work, Acts xiii. 13, and xv. 38. Though he found Demas ready at one time to join him as a brother in saluting the church at Colosse, iv. 14, he experienced his subsequent desertion through *love of this present world*, 2 Tim. iv. 10, 11. When the Israelites were determined to reject the Lord, it was Aaron's hands which prepared the Idol, Exod. xxxii. 4. The prophet who was sent to Ahab was not to be subdued by the power of the tyrant, nor seduced by the blandishments of the court: but he was ruined by *a man of God*. There is many a Christian now in England, who would lay down his life for the name of the Lord Jesus, who nevertheless daily betrays his Master to please the Religious World.

> Who treads the path of old Spinoza trod,
> To man a coward, and a brave to God.

The Religious World, of which these Reviews and Magazines are the organs, is the Capua to the soldiers of the Most High God.

Philalethes.—Does not the tone and temper of the Dissenting Magazines differ materially from what they were twenty or thirty years ago?

Justus.—You will easily convince yourself of this by reference to the earlier numbers; and

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the fact argues a melancholy decline in the spirituality of that body. Nor is it unobserved by others, although it is by themselves. I met lately a French Gentleman, who had not been in this country for nearly thirty years, and he told me he was much pained at the great change he perceived. Their periodical publications were never distinguished for much learning or talent; but they possessed the more valuable qualifications of uncompromising adherence to the grand truths of the Gospel; a spirit of candour towards their brethren; and a zeal for the glory of God, which, in spite of other defects, rendered them truly estimable. They are, of late, greatly altered for the worse. New Magazines have arisen, and old ones have fallen into the hands of a new generation. Loose principles are maintained; and the same doctrines which were strenuously asserted by their predecessors, as the true sayings of God, have been branded as Antinomian, and held up to ridicule. With respect to the subject of the Inspiration of the Scriptures, on which they betrayed their ignorance in the Apocryphal controversy, it is but justice to remember, that some of the most eminent dissenting ministers, in different parts of England, were so disgusted with it, that they felt it necessary to write to the Edinburgh Bible Society, begging that it might not be imagined that these reviews fairly represented the whole body.

Anastasius.—Some part of the declension of a church, arises from causes which proceed originally from amiable motives. A man of real piety has a brother, or son, of a mild disposition, who

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does not reject the truths which are placed before him: from an earnest and proper desire to be of service to him, he introduces him into the society of religious people: having learned the language of Zion, this latter passes for a citizen; he can say the Shibboleth, and is; what Mrs. Hannah More so happily terms, "a borderer," who can speak both languages as convenience may suit. In process of time, such a one comes to take a lead in religious matters, and if his opinions should ever be taken as a standard, it follows that the sentiments of a large body must be reduced below their former level. Yet who can blame a brother, or a father, for bringing their relation into the fellowship of Christians? Nevertheless, the evil which they ultimately produce is very great.

Philalethes.—I have observed, with great regret, that the works published by some of the ablest clergymen, who attained in their younger days to high academical honours, and who have displayed their powers subsequently on other subjects, have hid their talents in matters of more important concern: their printed sermons contain little more of mind or power than could be found in the exhortations of unlettered piety from an old woman in a country cottage; and they seem to justify their indolence by saying, that their works are "cheifly designed for the poorer classes;" or, "for a country congregation:" or "for domestic worship," &c.

Anastasius.—Your remark is just, to a great extent; but there are still some writers of considerable power exerting themselves on the Lord's

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side. In the Church of England, Davison, Sumner, Whately, and some others might be mentioned. From the recent work of the latter on Logic, I cordially adopt the following sentiments. "Those who are engaged in, or designed for the sacred ministry, and all others who are sensible that the cause of true religion is not a concern of the ministry alone, should remember, that this is no time to forego any of the advantages which that cause may derive from an active and judicious cultivation of the faculties. Among the enemies of Christianity in the present day, are included, if I mistake not, a very different description of persons from those who were chiefly to be met with a century, or even half a century ago; what were called "men of wit and pleasure about town;" ignorant, shallow, flippant declaimers, or dull and powerless pretenders to philosophy. Amongst the enemies of the Gospel now, are to be found men, not only of learning and ingenuity, but of *cultivated argumentative* powers, and not unversed in the principles of logic. If the advocates of our religion think proper to disregard this help, they will find, on careful enquiry, that their opponents do not. And let them not trust too carelessly to the strength of their cause. Truth will, indeed, prevail where all other points are nearly equal: but it may suffer a temporary discomfiture, if hasty assumptions, unsound arguments, and vague and empty declamation, occupy the place of a train of close, accurate, and luminous reasoning." Amongst those who are not members of the Church of England, may be mentioned, Chalmers, Gordon,

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Irving, Pye Smith, Wardlaw, and Thompson. The Dissenters have also come forward with a set of excellent sermons, expressly designed to meet the reasoning infidelity of the present day, preached by some of their ablest divines. It is to be lamented that such men do not either set themselves against, or withdraw themselves from the machinery of society-work, and magazine writing; for they may depend upon it, that the enemies of the Master whom they serve, perceive all the carnality of that system as at present carried on, and affix upon His cause the duplicity and insincerity which only belongs of right to those who follow Him, not on account of the miracles which He does, but because they eat of the loaves and are filled. Whilst the narrow spirit of the Universities debars Dissenters from academical education, it would be illiberal to taunt them with those defects which that spirit has tended to create: on the contrary, their exertions to counteract its effects by the establishment of academies for themselves, are highly laudable, and ought to be encouraged by every Christian, and by every philanthropist. But when they countenance the illiberality displayed in these magazines, in taunting others with ignorance because they have not been taught to preach by the rules of Hoxton or Homerton, their claim to respect ceases, and their intolerance is more disgusting than if it were displayed from the Vatican, or Lambeth. There are very many situations in which zealous and pious ministers labour for the salvation of souls in little obscure places of worship, supporting themselves,

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either like Paul, by the labour of their own hands, or from the casual liberality of individuals. These men, looked down upon by Boards, and despised by Committees, are the objects which should be sought after by those to whom the Lord has given a superfluity of this world's goods, rather than to add to the revenues of the great London Societies.

Aristo.—The idolatry of these Societies exceeds all conception. Their supporters are for ever prophesying blessings from them, whilst even worldly people, who are acute in their several ways, can perceive that a shaking of the nations is at hand. Idolaters of Societies, and the partakers of the good things proceeding from them, and the manufacturers of reports alone, are blinded by their vanity, and misleading the people. We say that the word of God prophesies judgments; they prophesy blessings: let the people consult their Bibles, and decide between us. As Michal, the worldly-minded daughter of Saul, mocked and laughed at David, to whom she was so nearly related, when she saw him throw off his outermost garments, and exulting with great joy before the ark, on its coming up to Jerusalem; so do worldly-minded Christians of this day join with the openly profane, in mocking and laughing at those who are their brethren, when they see them casting off all outward systems of expediency and policy, and exulting with great joy in the expectation of the speedy coming back of the Lord to Jerusalem. Michal was cursed with barrenness for her unholy levity; and neither shall they who imitate her in these days produce fruit unto God.

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Anastasius.—So great is the idolatry of Religious Societies, that at a late meeting the Bible Society was blasphemously called "the Saviour of the World," without exciting that disgust which ought to have naturally followed such an ascription. At the last anniversary in London, one of the speakers is reported to have said, that if he had done any thing to oppose the proceedings of the Society, he should have considered that he was "fighting against God." Even worldly men, without any pretence to the light of revelation, can see that the idea of the perfectibility of man by such instrumentality is absurd. In the last Number of the Edinburgh Review, you will find the following passage. "The extraordinary fact of the stationary or degenerate condition of the two oldest and greatest families of mankind, those of Asia and Africa, has always appeared to us a sad obstacle in the way of those who believe in the general progress of the race, and its constant advancement towards a state of perfection." I referred you, in a former conversation, to Hartley on Man, who clearly foresaw the necessary downfall, and not amelioration, of all the present framework of human society: but the only answer we can get to such remarks from the votaries of the Societies, is, that they cry for about the space of two hours, Great is Diana of the Ephesians!

Philalethes.—The want of a short and consistent treatise on prophetic subjects, such as are to be found on most other branches of theology, is, perhaps, the cause of the prevailing ignorance.

Valerius.—There are works sufficient to assist

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any willing student, and the word of God and prayer is open to all. I have already pointed out some keys which may serve to unlock the prophetic page; in addition to these may be mentioned the various instances of names given by the Lord in order to be significant of the future, such as Abraham, the father of multitudes: and Melchizedek, as interpreted by Paul, Heb. vii. 2. There are some good hints to be derived also from the names of the Patriarchs, as given at the end of Raffles' edition of Brown's Bible. The locality of the Temple furniture would be another key, especially for the Apocalypse; such as, whether the circumstances mentioned take place within or without, the holy, or the most holy; if entering the most holy, they would point out the day of atonement, which we know did not chronologically prefigure the atonement of Christ. To give up the supposition that dates are prefigurative as well as the events, is to abandon one of the most forcible proofs to the Jews that Jesus is the Messiah. Besides, the sacrifice of Christ is never considered as a season of sorrow to the church; Christ our passover is sacrificed for us, therefore let us keep the *feast*, not the *fast*. It requires but small wit to find fault with any scheme, yet it is only by keeping our minds free to receive truth from every quarter, that we can obey the injunction of our Lord, to watch for the sign of his appearing.

Isocrates.—All the principal speakers at the anniversaries of religious societies, state their expectations of things to come, and of the mode by which those events are to be brought about; and as long

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as they confine themselves to their own language, they are highly approved by the Committees; but as soon as any one ventures to state the things which the Bible declares are to come, and the mode by which Isaiah, or Jeremiah, says they are to be brought about, the Committees exclaim against the introduction of prophecy into their meetings.

Anastasius.—The grand maxim of the conductors of these societies is "prudence;" by which they mean trusting to visible things, such as wealth and influence, rather than the promises of the word of God. They are exactly like the Israelites, when the prophet told them not to seek help from Egypt: but yet it was very "prudent" to get a rich and powerful king to support them; and they despised the prophet. "Wherefore came this mad fellow to thee?" (2 Kings ix. 11,) they cry out on another occasion. In every instance, throughout the history given by the prophet Jeremiah, the people took the "prudent" course, that is, they relied upon visible power.

Valerius.—The faith of the professing church is borne down by the weight of spiritualizing which prevails in it; because Hagar and Ishmael is an allegory, they will almost persuade you there were no such individuals; because Christ rules in the hearts of believers, they wish to make us believe that he is never to sit as a king on the throne of David; and because the promised land is used as a figure for heaven, they will not credit the declaration that Abraham's seed is to possess it. They can say nothing to infidels, for the Neologists of

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the continent have clearly as much right to maintain that Satan, sin, and our Lord's miracles, are all figures, as the modern divines have to explain away any equally clear passage of the word of God.

Anastasius.—If we can but persuade Christians to examine the word of God with prayer, we need not fear the result, whether they agree exactly in all details with us or not. Let the church be awake, and she will be safe. The only dangerous state for a professor of religion, is to think that all his opinions and practices are so perfect that they cannot be improved. Details have, indeed, been given by most of the interpreters of Daniel and the Apocalypse, respecting individuals yet to appear on the great theatre of the world, such as young Napoleon, which, to say the least of them, are very unwise.

Eugenio.—I am not surprised at the disinclination of professing Christians to consider these subjects fairly; for I have long arrived at the conclusion, that there are few men who dare either to think or to examine any thing for themselves; and I perceive that many of the orthodox clergy, Dissenting as well as Established, are afraid even to approach the subject. I fear that the secret process of reasoning is somewhat as follows—"this is a strange doctrine, and were we to become convinced, and afterwards avow it, we should lose our reputation for orthodoxy." How many men are there in the church who dare do this? But it is clear that they, and not we, are the real enthusiasts; for to expect the subjection of the world to Christ, while the present frame of

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human society exists, were as if we were to look for the full vigour of health in a pestilential atmosphere. It is evident to me that the whole framework of civil society, and particularly the unnatural division of property, is incompatible with a holy condition of the world. All must be rooted up, and will be so in the day of the Lord. When I walk through the crowded streets; when I see the throngs which frequent the places of public resort; when I look around me on every side, I feel that all these things must not be *converted*, but *destroyed*. The natural world must enter into its grave, as the natural body must; and, like it, arise from its state of dissolution in a new and glorious condition. The whole air is pestilential, the whole body is sick, from the crown of the head to the sole of the foot. In such a state of things religion has to move against wind and tide. She may snatch the few, who, by cutting off a right hand, and plucking out a right eye, are contented to enter life halt, or with the loss of a part of themselves, but to look for the conversion of the world in such a state of things were madness. There are few points upon which Christians deceive themselves more, than upon their having renounced the world. The world to every one is the little circle of his own acquaintance. A French Ambassador was once conversing with a lady who made frequent use of the phrase, "all the world knows," &c. at length his Excellency said, *De quel monde parlez vous, Madame, puisque j'en connois trente?* Thus a High-Churchman thinks he has renounced the world, because he despises

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the opinions of the Evangelical party, whilst he is exceedingly anxious about his reputation amongst Bishops and Cabinet Ministers. The Evangelical Clergyman, on the other hand, can make up his mind to be lightly esteemed by infidels, or even by the Hierarchy, but is tremblingly alive to what will be thought of him at a Committee of some Bible Society in his neighbourhood. And the Dissenter, who is impervious to all that can be said against him in any Established quarter, is very jealous of his character at Hoxton, or in a Magazine.

Philalethes.—Do you think that there is much use in considering what is to take place during the millennium?

Anastasius.—If any thing is revealed upon the subject, it has been declared because it is of use for us to know it. Some things appear to be alluded to concerning that blessed state, which are indirectly of great importance, such as, whether or not original or birth-sin will exist during that period; since, if it will not, it furnishes an additional proof that a change must take place in the nature of man, such as can only be brought about by miraculous interposition, and consequently by something more efficacious than Religious Societies. But I cannot now enter farther into that subject. The great question is, what is to take place *previously*, rather than what is to take place *therein;* and we must not let Satan divert our attention from what is clear and plain, although we are not to shut our eyes wilfully to any thing which is written. Every doctrine may be turned

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by the enemy of our souls and bodies into evil: justification by faith may become Antinomianism; holiness of life and conversation, self-righteousness; the doctrine of the Trinity, Tritheism: and the unity of the godhead, Arianism. Against all the wiles of our adversary, we can only stand in the strength of the Lord; and whilst trusting to Him, in reading and praying over His word, we need not fear all the power of the evil one, nor the taunts and revilings of man.

Philalethes.—Do you think that England will be included in the judgments of the seventh vial?

Anastasius.—There are grounds for thinking that she will be exempt from some, but not all; she may be exempt from the national judgment of having her land the seat of war, though she may not be free from the supernatural judgment of a rain of fire. With respect to the former, that will in all probability depend upon her conduct towards popery; the apostacy which "the Lord will destroy at his coming." You will perceive this in the figure of the seed of Abraham. In the Epistle to the Galatians, the Apostle tells us that Ishmael and Isaac are figures of the Jewish and Gentile churches, the first of which is cast out, and the latter brought in. From the Epistle to the Romans we learn that we are as Isaac was; and out of Isaac there came also two lines, the elder of which was hated, whilst the younger was loved. Observe farther, that whilst Ishmael and Isaac were of different mothers, Edom and Jacob are out of the same. Of Ishmael, the Jewish Church, it is never said she was *hated,* but only

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cast out; whilst of the eldest line of the Gentile Church, Edom, or Esau, the Red one, Babylon, it is written, "They shall call them the Border of Wickedness, against which the Lord hath indignation for ever." Mal. i. 4. This passage relates to the line of the Red one *in the latter day*; but we likewise have the same purpose of God set before us in His conduct towards Amalek, who was also a descendant of Esau's, Gen. xxxvi. 12, of whom it is said, "Write this for a memorial in a book; for I will utterly put out the remembrance of Amalek from under heaven—the Lord hath sworn, that the Lord will have war with Amalek from generation to generation." Exod. xvii. 14—16. Saul, however, the worldly king, thought it his best policy to temporize with the Amalekites, and he was punished for so doing. If the secular government in these days shall also try to unite itself with the great Apostacy, it shall be punished. Let me not be supposed, however, to vindicate, by this remark, the injustice which has been practised towards the Papists of England and Ireland: many privileges are withheld from them which ought to be granted; and the Orange faction, which has trampled upon and insulted them in Ireland, is as little Christian as they are: but there is a wide difference between persecuting and encouraging apostacy, as we should do by paying its priests, or encouraging its schools, such as Maynooth, &c.

Philalethes.—I thought your explanation of the vials seemed very clearly to indicate the period in which we are.

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Anastasius.—However clear it may seem, you must remember the maxim with which I set out, that in things to come all we can say is, that *probability stands in place of a demonstration, until a greater probability can be brought to shoulder it out.* You must by no means admit that interpretation of the vials, unless you shall find it agree with some arrangement of the Apocalypse founded on its own internal evidence; this is especially necessary with respect to events so near our own days, although these are the very events which it is of most importance for us to examine. To hold fast, as far as we have already ascertained, and at the same time to be ready to abandon any preconceived opinion, is the proper state of mind to be in. We should read the Scriptures on this matter not only in the spirit, but as much as possible in the very act, of prayer. If by closer examination, the true structure hereafter shall be found to depend upon the chronological indications of the Jewish feasts, as *Valerius* supposes, the events expressed by the seven vials, answering to the seven last days of the feast of Tabernacles, cannot have taken place, unless we can also point out some events answering to the former and latter rain, harvest, vintage, &c.; and if he is farther right, that the feast of Tabernacles, during which the seven vials are to be poured out, is to be celebrated by the church in the presence of her Lord at his coming, as Mr. Simeon is also said to have lately preached, then there is reason to suppose, that we are not so far advanced in prophetic time as has been imagined.

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I will also throw out for your consideration, but merely as hints for further investigation, whether the diffusion of the Scriptures by the Bible Society, which was very happily termed, by the amiable and pious Bishop of Lichfield, a "Pentecostal effusion," may not have been the latter rain; and the great increase of the church, which has taken place within the last twenty years, the harvest of the same, chap. xiv. But whether this be so or not, I do not think that the opinon of Ben Ezra, Mr. Maitland, and others, is to be overlooked, which considers, that the greater part of the Apocalypse is yet to be fulfilled in a literal period of 1260 days: nor is this opinion so opposed to the other as may at first sight appear: for as all the prophecies of the Old Testament had an inchoate accomplishment first, and a more perfect fulfilment afterwards, so it is not impossible that this great prophecy of the New Testament may have had a partial application during the whole time of the Gentile dispensation, and will have a more full and literal completion in the days which accompany the coming of our Lord. Many of these events may be fulfilled by our Lord in person. For, if during the time of his personal ministry at his first advent, which was three years and a half, or 1260 days, he fulfilled in his own person all the things which the church had performed personally, yet typically, herself, from the calling of Abraham to that period; it seems fair to conclude, that he will likewise fulfil, in his own person, at the time of his second advent, all the

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things which his church shall have performed from the time of her first calling out from amongst the Gentiles. For "this prophecy," says Bengelius, "is like a cloud, richly full of fructifying rain, which spreads over a large extent of land, and which sheds some part of its waters on every ground in its turn by specks or spots. What belongs to each particular time, the believers of that age may turn to their advantage in a special manner," p. 124. And it is well observed by the wisest of uninspired men, that "divine prophecies being of the nature of their Author, with whom a thousand years are but as one day, and therefore are not fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages; though the height or fulness of them may refer to some one age." Advancement of Learning, vol. 1. b. 2. p. 88.

Philalethes.—I have been very anxious to find, that your apprehensions of the low state of faith in the church was exaggerated; but as there is no means of ascertaining this but by outward works, I confess, the more I examine it, the worse it appears: for I see, 1. Trifling with the subject of inspiration by the Bible Society not only considered as a slight offence by its Directors, but justified by many of the religious journals. 2. Worldly patronage, the chief thing sought after, and men of zeal repressed as imprudent. 3. Love of the brethren almost extinct, and men of power preferred before them. 4. False statements of the proceedings of Societies published by the Committee, and fraudulent sa-

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laries paid to their servants. 5. General scoffing at the doctrine of the coming of the Lord. 6. Explaining away the plainest declarations of the Scriptures, under the pretence of making them more spiritual. Surely the ordinary graces of the spirit have ceased, as well as the miraculous gifts which were manifest in the first ages.

Anastasius.—The miraculous gifts of the Spirit ceased not, because they were no longer of use to the church; but because the faith of the church grew cold and dead. The Romish Church maintains, that we Protestants have no ground whatever for saying, that miracles were ever to cease, and that we can produce no warrant from Scripture for so saying: in this she is right; and if the faith and purity of the church burned as bright now as it did in the days of the Apostles, she would again exhibit that light to the world. Not that miracles produce conviction to any who will not be convinced without them, as we see by the conduct of Pharaoh, of God's own people in the wilderness, and by the 4th and 5th chapters of the Acts of the Apostles. The error of the Church of Rome was, in supposing she could, like Simon, command the Holy Ghost by wealth; work miracles without special faith; and at whatever time she pleased; whereas the Apostles themselves had not power to do so but at particular times. The best instruction respecting the present state of the church, is to be derived from the history of her former situation as revealed in the Old Testament; for as every prophecy must have had a partial

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immediate accomplishment, in order that the inspiration of the prophet might be proved, (Deut. xviii. 22,) so has the church had always an immediate object of faith proposed to it, by the belief or rejection of which, her faith, in more distant events, might be proved. Thus we are no where told the number of professors of religion at the time of Noah, nor how many were spiritual worshippers, looking through the blood of their sacrifices, to a better blood than that of bulls and of goats; but we are told that only eight persons were saved from that judgment. The Israelites had faith sufficient to walk through the sea; and some had sufficient to look at the brazen serpent, and deliver themselves from the destruction of that time; but when the period arrived to enter into the promised possession, some despised it; some said it was not so good as God declared it to be; all reviled the men who gave a good report of it, and after having endured the hardships of forty years travel in the burning sands, only two souls entered in of all who had left Egypt, "because of unbelief." The church is exactly in that state now; and it must be a generation which shall arise out of the present professing churches, both High Church and Evangelical, "a very elect," out of the present "election," that shall enter in with their Joshua to the long looked-for Canaan. It is the office of the Holy Ghost to lead God's people into ALL truth; not into a portion of it merely: and there is an essential difference to be made betwixt those who are ignorant of any branch of truth, because they

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have never heard it, and those who, having heard it, shew such wilful antipathy to it, as to refuse to search the Scriptures to see whether it be so or not. I am willing to rest the whole question upon the answer to this one historical fact; namely, In every judgment which God has brought upon the earth, did not the majority of those who professed to be his peculiar worshippers at the time disbelieve the judgment, and abuse those who warned them of it? and we are every-where told in the New Testament, that a similar state of things shall be found on the earth, when our Lord comes again in power and in great glory.

The temple had been so neglected and polluted, that in the days of Hezekiah, even the inner part itself required to be cleansed, (2 Chron. xxix. 16,) which when that righteous king attempted, they who called themselves the Lord's people, laughed him to scorn. (2 Chron. xxx. 10.) It is truly a subtle device of Satan to allow of such an encrease to the outer court as has taken place of late years, at the same time that he has been defiling the inner court.

Let us strive to live very near to God in prayer, to be instant in season and out of season, for an increased measure of faith; for the Holy Spirit to dwell more abundantly in us; to separate us more from the world; to lead us into more of God's revealed truth; and to shew us things to come; to prepare us for the coming of the bridegroom; that we may not only hold pure doctrine as "chaste virgins espoused to Christ," evinced by the cleanness of our white garments, and by having

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in our hand the lamp of our profession of expecting him at midnight, when all the world is asleep, but have the true oil of the sanctuary in it likewise. Great exertions are now using to circulate Mr. Stewart's pamphlet on the Necessity of Prayer for the outpouring of the Holy Spirit; may they be abundantly crowned with success! It is somewhat extraordinary, however, that one especial mode by which the Holy Spirit was to act as the Comforter is totally omitted in the twenty-five subjects which Mr. S. has suggested as proper subjects for discourses on the offices of the Spirit, and that is, "He shall shew you things to come;" and the greater part of the passages of Scripture which he has quoted to shew that the Lord has promised in the latter days to pour out his spirit in an unusual manner, prove also by their contexts that that effusion is to take place *at the time*, or not till *after* he has visited the world with his judgments; the very point which the majority of professors disbelieve. There is so remarkable a confusion in the minds of many pious men upon this subject, from the inattention with which they read the Scriptures, and wrest insulated passages from their context, that I must detain you a few minutes whilst I point out one of these, and I will take the very first which Mr. Stewart adduces in proof *that the Scriptures predict a day when the Holy Spirit shall be given in a very abundant manner, and that this blessing will be preceded by earnest prayer.* He begins to quote Joel ii. at the 28th verse, "And it shall come to pass *afterward* that I will pour out my spirit upon all flesh," &c.

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after what, or after when? and with what propriety can any piece of a statement be taken from the middle of it, without referring to the scope of the whole? The prophet distinctly says at the beginning of the chapter, "let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand," &c.; again at the 11th verse, after describing the ministers of his vengeance, "the day of the Lord is great and terrible, who can abide it;" at this time the people of Zion are desired to "call a solemn assembly;" and "*then* will the Lord be jealous for his *land*, and pity his people," giving them corn, wine, and oil, &c.; and "it shall come to pass *afterward* that I will pour out my spirit," for behold *in those days* and *at that time* when I shall bring again the captivity of Judah and Jerusalem, "I will also gather all nations, and will bring them into the valley of Jehoshaphat, &c. Multitudes, multitudes in the valley of threshing, for the day of the Lord is near the valley of threshing," &c. &c. *Valerius* has already pointed out the partial fulfilment of the passage which Mr. Stewart quotes at the time of Pentecost, when the Holy Spirit was poured out upon the Jews exclusively.

Philalethes.—Mr. Lewis Way has well shewn the misapplication of Scripture by Mr. Stewart in his pamphlets on the "Latter Rain." It is certainly like teaching us to expect snow in summer, to call upon us to look out for the fulfilment of promises now, which God has declared shall not be till other things have intervened.

Anastasius.—Undoubtedly it is, and tending to

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mislead the church to her destruction, for the judgment will be coming upon her whilst she is expecting something very different. I do not in the least object to Mr. Stewart's proposal; on the contrary, I will practise what he recommends, and exhort all others to do so likewise; but I protest against a misapplication of Scripture, and against wresting from its context to support any measure however excellent. I look for the greatest benefits to the church as likely to arise from the adoption of more earnest prayer for the outpouring of the Holy Spirit; and particularly in separating the principles and practices of real Christians, from the worldly principles and practices on which religious societies have been conducted. There is another pamphlet which deserves also to be quite as widely circulated, entitled, Thoughts on Christian Devotedness. Let us trust that these exertions may prove an additional instance of the spirit of Elias, being come amongst us by calling out for blessings from heaven at the close of so many years disbelief of the church in the kingdom, and power, and great glory of her coming Lord.

Why then in sad and wintry time,
Her heavens all dark with doubt and crime,
Why lifts the Church her drooping head
As though her evil hour were fled?
Is she less wise than leaves of spring,
Or birds that cower with folded wing?
What sees she in this lowering sky
To tempt her meditative eye?

She has a charm, a word of fire,
A pledge of love that cannot tire;

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By tempests, earthquakes, and by wars,
By rushing waves and falling stars,
By every sign her Lord foretold,
She sees the world is waxing old,
And through that last and direst storm
Descries by faith her Saviour's form.

Not surer does each tender gem,
Set in the fig-tree's polished stem,
Foreshow the summer season bland,
Than these dread signs thy mighty hand;
But oh! frail hearts, and spirits dark!
The season's flight unwarn'd we mark,
But miss the Judge behind the door,
For all the light of sacred lore.

See a volume of exquisite poetry, entitled, The Christian Year; p. 13.

"Thus saith the Lord, the stork in the heaven knoweth *her* appointed *times;* and the turtle, and the crane, and the swallow, observe the *time* of *their* coming; but *my people* know not the *judgment* of the Lord, Jer. viii. 7.

END OF VOL. I.

J. DENNETT,
LEATHER LANE, LONDON.

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